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STATISTICAL ACCOUNT OF BENGAL.

THE
BHÁGALPUR DIVISION
Comprising the Districts of
MONGHYR, BHAGALPUR, PURNIAH
AND SANTAL PARGANAS
UNDER THE JURISDICTION OF THE LIEUT.T GOV.R OF
BENGAL
Scale 16 Miles = 1 Inch
N E P A L
DARJILING
JALPAIGURI
JALPAIGURI
BARBHANGA
MONGHYR
BHAGALPUR
PURNIAH
DINAJPUR
MALDAH
MURSHIDABAD
BERHAMPUR
SAHARSA
BIRBHUM
BARDWAN
8.7°
26°
24°

Statistical account
of Bengal
by W. W Hunter
Vol XIV
Districts of Bhagalpur
and 5 antal pargun
London Trübner, 1877

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STATISTICAL ACCOUNT OF BENGAL.

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VOLUME XIV.

DISTRICTS OF BHÁGALPUR AND THE SANTÁL PARGANÁS.

ACCOUNT OF BHAGALPUR HAS BEEN COMPILED BY C. J. O'DONNELL, Esq., C.S.
AND THAT OF THE SANTAL PARGANAS BY H. H. RISLEY, Esq. C.S.
Assistants to the Director-General of Statistics.

TRÜBNER & CO., LONDON. 1877.

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PREFACE TO VOLUME XIV.

OF THE

STATISTICAL ACCOUNT OF BENGAL.

THE present volume treats of the two districts of Bhágalpur and the Santál Parganás, forming part of the Bhágalpur Division. This extensive tract of country stretches from the foot of the Himálayas across the Ganges to the hills of Chutiá Nágpur, and exhibits a great variety of physical features. Its northern frontier consists of the marshy submontane tract, known as the Nepál *tarái*. The region extending from the *tarái* southwards to the Ganges forms a continuation of the great alluvial plain of North Behar. The surface lies very low, and is traversed by many rivers flowing down from the Himálayas, and connected by cross channels which are open for communication during the rains. The rivers raise their banks by deposits of flood-silt year by year, so as to form natural embankments above the level of the surrounding country. The tract south of the Ganges, including the neighbourhood of Bhágalpur-town and the whole of the Santál Párganas, is divided into two distinct portions. The southern bank of the Ganges is bordered by a continuous fringe of low land, liable to annual inundation. Further back, the country rises by a series of rolling ridges; the soil becomes stony, the population grows scanty; until the ridges ultimately pass into jungle-clad hills, which open upon the plateaux of Chutiá Nágpur. The most interesting of these hills is the Rájmahal range, an isolated group of basaltic formation,

which juts out into the Gangetic valley at Sáhibganj, and compels the great river to bend to the east before it finally takes its southerly course towards the sea.

The Rájmahal hills have afforded a retreat to two primitive races—the Paharias and the Santáls. The former tribe—believed to be the most northerly branch of the great Dravidian stock—were the only occupants of these secluded highlands when the British first acquired possession of Bengal. Augustus Cleveland, a young civilian in the last century, skilfully adapted our administrative system to their special circumstances, and thus enabled them to maintain their independence against Hindu encroachment. In 1832 the tract inhabited by the Paharias was marked off by a ring fence of pillars, within which Hindus from the plains were not allowed to pass. Since that date the protection here afforded to the aboriginal races has led to an extraordinary immigration of Santals, who now form more than one-third of the total population of the district, and give their name to the region. With a view to the simple requirements of such tribes, the *Santál Parganás* have been constituted a Non-Regulation District, the only one in the province of Bengal-Proper; and a Land Settlement has recently been carried out on conditions favourable to the aboriginal tillers of the soil.

This volume deals with a total area of 9756 square miles, and a population of 3,085,577 souls.

W. W. H.

1877.

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ERRATA.

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me at the India Office, Westminster.

W. W. H.

INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 132, 133, and 344. In some instances in the following volume, these weights and measures have been converted into their English equivalents, and their native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{3}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s.; but for conventional purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lb. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chatâk ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost one acre. The Government standard bighá is 1,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF BHAGALPUR.[1]

BHAGALPUR, the chief and central District of the Division of the same name, is situated between 24° 33′ and 26° 35′ north latitude, and between 86° 33′ and 87° 35′ east longitude. It contains a population of 1,826,290 souls, as ascertained by the Census of 1872, and a total area of 4268 square miles. The principal Civil Station, which is also the chief town of the District, is Bhágalpur, situated on the right or south bank of the river Ganges, in 25° 15′ north latitude, and 87° 02′ east longitude.

BOUNDARIES.—Bhágalpur is bounded on the north by the independent State of Nepál; on the east, north of the Ganges, by the District of Purniah; on the south and on the east, south of the

[1] This Statistical Account has been compiled chiefly from the following materials:—(1.) Answers to five series of questions issued by the Director-General of Statistics, and signed by the district officers (1870-71). (2.) Old records preserved in the Collectorate. (3.) Revenue Survey Report. (4.) Report on the Geology of the District by Mr H. B. Medlicott, of the Geological Survey. (5.) Dr Buchanan Hamilton's MS. Statistical Survey (1807-1813.) (6.) Census Report of 1872, and separate District Compilations. (7.) Special Report by the Collector on the area under various crops, dated October 1875. (8.) Land Tenure Report by Bábu Chandra Náráyan Sinh, Deputy Collector, dated 22d Jan. 1875. (9.) Collector's Report on Rates of Rent in 1872. (10.) Reports on the Famines of 1866 and 1874. (11.) Bengal *Statistical Reporter*. (12.) Annual Reports of the Police, Jail, and Educational Departments. (13.) Special Jail Statistics furnished by the Inspector-General. (14.) Postal Statistics furnished by the Director-General of Post Offices. (15.) Board of Revenue's *Parganá* Statistics. (16.) Medical Report furnished by the Civil Surgeon. (17.) Annual Reports on the Charitable Dispensaries of Bengal.

Ganges, by the Santál Parganás; and on the west, by the Districts of Tirhut and Monghyr.

EARLY HISTORY.—At the time when the Company assumed the *diwáni*, or Revenue Administration of Bengal, the District of Bhágalpur formed the eastern part of the Muhammadan *sarkár*, or chief Revenue Division, of Mungír (Monghyr), and lay entirely to the south of the Ganges, with the exception of *parganá* Chhái. The exact boundaries of the District, at this period, towards the south and west, cannot now be determined, as the whole line of country lying between *parganás* Bhágalpur and Colgong and the hills, was rendered unsettled by the inroads and disturbances of the aboriginal tribes. It was not till 1774 that an officer was specially deputed to ascertain these limits. The revenue and criminal jurisdiction continued in native hands down to the end of 1769, when a Supervisor, Mr William Harwood, was appointed. The oldest letter in the Collectorate records is addressed to him from the Provincial Council at Murshidábád, to which he was subordinate, and is dated the 31st July 1770. At this time, the Supervisor lived at Rájmahál; his duties were "to obtain a summary history of the provinces, the state, produce, and capacity of the lands, the amount of the revenues, the cesses or arbitrary taxes, and of all demands whatsoever which are made on the cultivators, the manner of collecting them, and the gradual rise of every new impost, the regulations of commerce, and the administration of justice;" but it is nowhere directed that he should actually supervise the collections, and, in the case of Bhágalpur, he certainly did not do so. In 1772, when the Company determined to stand forth as *diwán*, and by the agency of its own servants to take upon itself the management of the revenue, it was discovered that the land revenue of *parganás* Bhágalpur, Colgong, and Chhái, amounting to £52,858 annually, had been regularly embezzled for the previous seven years. This fraud was covered by the statement that these estates formed a *jágír* of Názim-ud-Daula, the son of Mír Jafar, a Názim of Bengal; and it was alleged that they had been transferred in 1765 from the *subah* of Behar to that of Bengal. Mr James Grant, in his "Analysis of the Revenue of Behar," writes:—'No such *jágír* could then have been admitted of; nor were any proofs exhibited that the amount had been at all brought to public credit by annexation to Bengal or otherwise.' It does not appear that credit had been anywhere given for the separated income, either for the first or six succeeding years of Muhammad Reza Khán's

management, or until 1773, when the District was formerly severed from Behar, and annexed with its rental to the *diwání* lands of Bengal. Active measures were at last taken to set right the revenues. *Zamíndárs* were ordered to live on their estates, and personally see to the collection of the rents; and if they fell into arrear, they were immediately imprisoned. In 1776, ten landholders were confined in the Bhágalpur jail, one for a debt of £5. If the principals could not be reached, their agents at head-quarters were chastised corporally. Large balances accumulated in the treasuries, to such an amount that it was proposed to pay the stipend of Nawáb Kásim Alí from Rájmahál.

From 1774, Mr Barton was Supervisor, with Mr Augustus Cleveland for Assistant. At this period the administration of criminal justice was very backward. The south of the District was ravaged by the hill men, under the leadership of Rúp Náráyan Deo, *zamíndár* of Chandwá, and often with the assistance of the powerful Rájá of Kharakpur and the Rání of Sultánábád. In the two months of December 1777 and January 1778, forty-four villages were plundered and burnt; and in May of the latter year, some tents belonging to the Collector were carried off from within a few miles of the civil station of Bhágalpur. The three *zamíndárs* of *parganá* Goddá, who are described as being always well disposed to Government, and as having given frequent proofs of their attachment when the whole *jangal-tarái* was in rebellion, were murdered by the retainers of Rúp Náráyan. In the northern part of the District, Nágas, or Ambálí *fakírs*, to the number of seven hundred, under Majnu, whose devastations in Eastern Bengal I have mentioned in my Account of Bográ (Vol. VIII., pp. 189, 190), committed ravages on all sides. Gang robbery and river *dákáití* were extremely prevalent. A body of river *dákáits*, on being convicted of the murder of a wealthy Musalmán gentleman proceeding to Dacca, confessed to having killed in their raids forty persons on merchant and passenger boats during the two previous months. Mr Barton used every effort to put a stop to this state of things; and on one occasion when the Muhammadan judicial officers failed to inflict justice on a body of murderers, he went so far as to have three of the judges flogged in public.

In 1779, Mr Cleveland became Collector, and immediately directed his attention to the pacification of the hill tribes. The history of the treaty of 1780 and the pensioning of the hill chiefs belongs to the Account of the Santál Parganás (*post*); but it may here be mentioned that the records of Bhágalpur show that Captain James Browne of

Rájmahál was at least the joint originator of the scheme to which Cleveland owes his fame, and contributed largely to its success. In 1782, the hill men became tired of behaving well; and we find twenty *mánjhís*, or head men of the hill communes, and one hundred and twenty of their followers, on trial for carrying off nine hundred head of cattle. Ten of the head men were executed, and Rúp Náráyan and the Sultánábád Rání, Sarbeswarí, were dispossessed. The Nágás again appeared in arms in the northern *parganás;* and the Bhágalpur authorities could do nothing to restrain them, as the criminal jurisdiction of Chhái and Colgong, north of the Ganges, lay under the Darbhangah officers in Tirhut. As the old *ghátwáli* system of protecting the hill passes had again and again failed, grants of land to old and invalided soldiers of the Company's army were largely made in the south of the District; and in order to hasten their settlement, the unusual measure was adopted of employing all the prisoners of Murshidábád, Patná, Purniah, and Dinájpur jails in clearing the land. The "Invalid Settlements" proved effective, and no more is heard of these incursions; but on the north of the Ganges, as late as 1791, we meet with the following announcement from a Revenue Collector on the borders of Chhái:—"A *fakír* named Sháh Karím, attended by fifteen cavalry and near three hundred *barkandázs* (armed attendants) and peons, with a camel and a horse furnished with military ensigns, arrived from the westward, collecting daily more followers; to whom, such as are *barkandázs*, he gives Rs. 5 per mensem, and to such as are mounted he gives Rs. 15. Induced by those terms, many persons enlist with him from Pharkiyá, Baliyá, and other *parganás*. He pays them one month in advance, and he takes R. 1 as a *salámí* from each village he passes through."

European industries, however, were now beginning to be introduced. The first attempt to naturalise Virginia tobacco was made in 1791; and the first indigo factory was opened by Mr Glass, Civil Surgeon of Bhágalpur, in 1793. The former year also saw the completion of the Decennial Land Settlement of the District, which was afterwards declared permanent. Considering the backward condition of the District when this Settlement was made, it can easily be understood how great is the income of the chief proprietors of land at the present day, when four out of every five acres are under cultivation. According to the latest returns, the average rent paid by cultivators north of the Ganges is Rs. 4, or 8s. an acre, and the

Government revenue, 2 a. 10 p., or 4¼d. an acre; and in the south, the average rent is Rs. 3, or 6s., and the revenue, 3 a. 6 p., or 5¼d. an acre. Mr Pemberton, the Revenue Surveyor in 1853, remarked: —"In 1798, when the last Settlement took place, nearly two-thirds of Bhágalpur, north of the Ganges, was grass or tree-jungle; the assessment of the jungles was for the most part nominal, and even the cultivated parts of these *parganás* were settled very favourably for the owners of the soil, and on mere estimated areas. Hence the great discrepancy between the average *jamá* per acre of the whole, and the actual value of the land. Many vain regrets obtrude themselves here, respecting the Perpetual Settlement of Bengal, knowing, as I do, the wonderfully improved state of cultivation. But it is useless to indulge in them, or to comment on the thousand per cent. loss that Government is sustaining in consequence."

There are many interesting episodes connected with the early history of the District. In 1780, the *zamíndárs* in a body advanced £3000 to meet the famine in Madras. About the same time, a struggle took place between the Calcutta High Court and the local executive authorities, when the fictitious plaintiff, John Doe, was put in possession of lands in *parganá* Chhái; and the Bhágalpur Magistrate imprisoned the Calcutta bailiff for contempt of his authority. The Military establishment at Monghyr and the Collectorate at Bhágalpur also often clashed with one another. The Colonel commanding at the Monghyr Fort considered everything within its precincts subject to him; he set up a market which he compelled all the resident merchants of the town and neighbourhood to attend, at the same time levying heavy dues for the opportunities to traffic he was thus affording them. The Collector twits him on the martial character of his operations, which amounted to the stoppage of the river-borne trade of the Ganges, and its diversion to his own *bázár*. The Colonel answers in similar fashion that he has as good a right to trade as a civilian, and that if he leaves Monghyr, the Collector will not remain long in Bhágalpur. In 1795, we find the District officers reporting on the possibility of improving the breed of horses, and of using the native horse, or pony, for military purposes.

CHANGES OF JURISDICTION have been numerous during the past century in Bhágalpur. The earliest was in 1793, when a few villages from Tirhut were added on the north-western frontier. In 1832, the area of the District was greatly diminished, by the establishment of a separate Magistracy and Deputy-Collectorship at Monghyr. The first

great addition, however, soon followed in 1838, when the three extensive *parganás* of Náridigar, Malnígopál, and Nísankpur Kurá were transferred from Tirhut to this District; the Revenue and Sessions Court jurisdiction of Kabkhand and Utarkhand being, at the same time, removed from Tirhut to Bhágalpur, and their Magisterial and Fiscal jurisdiction to Monghyr. This change, again, was more than compensated by the operation of Act XXXVII. of 1855, by which the Santál Parganás were erected into a separate Non-Regulation District; and the Damin-i-Koh *parganás*, Tíliagarhí, Jamúní, Chítaulíya, Kánkjol, Bahádurpur, Akbarnagar, Ináyatnagar, Makráin, Súltánganj, Umbar, Súltánábád, Godda, Umlú-Motíya, Passay, Henidwah, together with *tappás* Muniári, Belpattá, and a portion of *parganás* Bhágalpur and Sathiári, were detached from Bhágalpur. In 1864, Bhágalpur still further lost the character of a south Ganges District which it had possessed in the eighteenth century, by the addition of seven hundred square miles of country on the north of the river. *Parganás* Kabkhand and Utarkhand were entirely transferred from Monghyr, and *parganás* Dhaphar and Náthpur from Purniah. Several petty changes of jurisdiction have since taken place, such as the transfer of Kharakpur in 1874, but these have not affected the District as a whole. The Revenue, Magisterial, and Sessional jurisdictions of Bhágalpur are now conterminous.

General Aspect of the District.—The District of Bhágalpur shares in the physical characteristics of most parts of the Behar Province. It is divided into two nearly equal portions by the river Ganges. The northern division forms a continuation of the great alluvial plain of Tirhut; it is abundantly supplied with river communications, and a large part is subject to annual inundation by the flooding of many rivers whose sources lie in the southern ranges of the Himálayas, as well as by the overflow of the Ganges over its left bank. These northern rivers are inter-connected by numerous channels of considerable depth and width, called *dhárs*, so that, except in years of unusually scanty rainfall, the region is well supplied with the means of irrigation. There is very little high land in this part of Bhágalpur, the only elevated tracts being narrow ridges of land on the banks of the larger rivers. From such ridges the land slopes gradually inwards, often meeting a similar incline from some other river; and marshes or chains of marshes, frequently of great extent, are thus formed. The north-eastern *parganás* which,

at the beginning of this century, constituted one of the most fertile portions of the Sub-Tarái rice tract, and supported the great grain mart of Náthpur, have now been completely devastated by the changes in the course of the Kúsí river. The whole country has been laid under a deep layer of sand, which destroys the productive power of the soil. At the same time, the fear of further movements of the river has driven back cultivation, and its place has been taken by a high grass jungle, the home of tigers, buffaloes, and a few rhinoceros.

The southern division of the District is bounded along its northern face by the river Ganges. The surface level lies low, and is inundated during the rainy season by the united waters of the Chándan river and several smaller streams flowing from the south. The Chándan leaves the southern hills a broad and impetuous torrent, but as it approaches the low land it spreads over the country in about fifteen different channels, only three of which ever reach the Ganges. One of these streams retains the name of Chándan; but it is a mere water-course which, flowing through a hard soil of nodular limestone, pours its waters into the Ganges at Champanagar, two miles west of the town of Bhágalpur. A broad and well raised belt of limestone, extending along the whole length of the southern bank of the Ganges, forms a natural and effectual barrier against incursions of the river. It is upon this belt that the town of Bhágalpur is situated; and were it not for this barrier, the river Ganges would probably flow five or six miles further to the south than it now does. The bank of limestone is about two miles broad, and extends from near Monghyr to Colgong, a distance of sixty miles; it is densely wooded with mangos, jacks, fan-leaf palms, and date-trees. To the presence of this dense belt of forest Bhágalpur town probably owes its healthiness, as the trees form a most effectual barrier against the malarious exhalations arising from the extensive flooded country immediately to the south. It is, moreover, believed that most of the trees composing this belt of jungle, particularly the jack, possess the property of absorbing such exhalations to an especial degree and rendering them innocuous. Immediately on leaving the belt of woodland and proceeding to the south, the country is found to be very low and almost treeless; and as it is inundated during the rainy season, it lies, to a large extent, uncultivated, except in the winter and spring. This broad and low strip of land is about four miles wide, and extends the whole distance across the District east and west. South of it, again, the country rises a few feet; and although rice is extensively cultivated,

wheat, sugar-cane, poppy, mustard, *arhar*, *dál*, *pán*, *kúrthi*, castor oil, and garden products are also seen in great abundance, bespeaking the richness of the soil, which is here of a light-greyish colour. Mango groves and palm-trees, acacias, banian and *pípal* trees are abundant; and whenever a small stream affords facilities, the lands in its immediate vicinity are watered therefrom. With such exceptions, the tract cannot be said to be generally irrigated. During the rainy season, care is, however, taken to lead the water from the Chándan river and other streams by ditches and water-courses over the rice-fields. Numerous villages occupy the land, but the huts are of a miserable description.

Where the high road from Bhágalpur to Bírbhúm crosses the Chándan river, about twenty miles from the Station of Bhágalpur, the country begins to wear a different aspect, the land rises by an easy ascent, and the hilly country commences. The soil being less deep than to the northward, and lying upon rocks of primitive formation, the water is nearer the surface and the trees attain an enormous growth, far beyond anything that is ever found on the deep alluvial plains of the Ganges. The *mahuá* (Bassia latifolia) now becomes common, palms almost cease to be seen, the mango-trees are no longer found in planted groves, but are scattered about in small groups; the cotton-tree attains a great size, measuring sixty or seventy feet in circumference, and patches of *dhák* jungle appear. The fields of wheat and gram, instead of being neatly ploughed east and west, as is the case in the highly cultivated northern and central tracts, form shapeless and irregular large spaces of ground with grass and bushes between them; and the villages become scattered. All these circumstances give evidence of a country but lately reclaimed from the neighbouring jungle.

THE RIVER SYSTEM of Bhágalpur District consists of a reach of the Ganges about sixty miles in length, with numerous Himálayan affluents on the north bank; and on the south a few hill-streams, which, during the greater part of the year, are sandy water-courses, but in the rainy season, and particularly after a heavy rainfall, become rivers of considerable size, but unnavigable from their rapidity and the uncertainty of the continuance of their floods. The northern rivers have mostly a direction from north to south, with a slight inclination eastwards. The larger of these rise amongst the Nepál outliers of the Himálayas, and fall, after a more or less tortuous course, into the Ghúgrí, which itself joins the Kúsí, the great river

of Purniah, about six miles from its confluence with the Ganges opposite Colgong. The principal of these northern rivers are, (1) the Tiljúgá, (2) the Bátí, (3) the Dimrá, (4) the Talabá, (5) the Parwán, (6) the Dhúsan, (7) the Chalauní, (8) the Loran, (9) the Katná, (10) the Dáús, and (11) the Ghúgrí. The Chándan alone amongst the southern streams is deserving of notice. The following is a brief account of each of the above rivers, their courses, the more remarkable of the drainage channels, or *dhárs*, that fall into them, and the class or tonnage of the boats by which they are navigable in the rains, that is, from the middle of June to the end of October. The latter information is derived from a special report drawn up during the famine of 1874, on the water communications of the Patná and Bhágalpur Divisions, by Mr T. H. Wickes, C.E.

The GANGES first touches Bhágalpur District at Túlsípur, and for about ten miles forms the boundary between *parganás* Jahángírá in Bhágalpur and Pharkiyá in Monghyr; it then regularly enters the District opposite the village of Sultánganj, where a great mass of granite rises out of the bed of the river. From this place, the Ganges flows with two great bends, the first northward round the town of Bhágalpur, and the second southward to Colgong, where it meets a low range of hills, by which its course is again diverted in an almost northerly direction for eight miles until it reaches Patharghát. At that point it receives the united waters of the Kúsí and all the northern rivers of the District. The Ganges throughout this part of its course is navigable for boats of the largest tonnage, and for steamers, during the whole year. The average width of its bed is 3 miles, but, during the hot weather only half a mile remains covered with water, the rest is a dazzling plain of white sand. During the rainy season the whole of the deep bed is filled, and a margin of five to ten miles on the northern bank and one or two miles on some parts of the southern bank, are inundated.

The TILJUGA rises in the hills of the Sub-Tarái of Nepál, and enters Bhágalpur at the most northern point of *parganá* Náridígar; after which it forms the western boundary between Bhágalpur and Nepál and Tirhut, down to the south-west corner of *parganá* Malnígopál, from which it passes into *parganá* Kabkhand as far as the village of Tilkeswar. Here it bends south-east across the great Monghyr *parganá* of Pharkiyá, and again entering Bhágalpur near Balhar, crosses *parganá* Chhái in a due easterly direction and falls into the Kúsí at Saurá Gadi. At Rawál in *parganá* Náridigar, fifteen miles from

Nepál, it sends off a number of channels or *dhárs* which irrigate and drain the greater part of this *parganá* and of the north of Malní Gopál. It receives at Rasiárí its first affluent, the Bálan, from Tirhut; at this place also it formerly bifurcated, the two branches uniting again four miles south-east of Bhajá. The western branch was then the larger of the two, but of late years it has gradually silted up and is now only navigable in the rains for boats of five hundred *maunds* (or over eighteen tons) up to Bagtá; beyond that it is unnavigable, and soon completely disappears. Near Tilkeswar the Dimrá falls into the Tiljúgá, bringing a great quantity of water. Before it re-enters Bhágalpur from Pharkiyà, it receives through the Katná the united waters of the Talabá, Parwán, Dhúsan and Loran. The Tiljúgá is navigable for boats of two thousand *maunds* or seventy tons burthen up to Tilkeswar, and beyond that for boats of a quarter of that tonnage up to Dighíá within ten miles in the Nepál frontier. This river forms the main water communication of the north-west of the District. Mr Wickes reported in 1874 that as a rule, a number of embankments are annually constructed across the Tiljúgá for irrigation purposes from Rasiárí upwards, which greatly interfere with the value of the river as a navigable channel; for although the first heavy flood breaches them, it only partially removes them, and up-going boats have great difficulty in passing. In some cases the flood bursts through the embankment, leaving an island in the middle of the stream with a narrow dangerous passage on each side of it; in other places the centre of the embankment gives, and there is a narrow channel in the middle of the stream with the ends of the broken *bandh* projecting into the river and forming a spur on each side; and, again, in a few instances, the whole of the upper portion of the *bandh* is carried away, leaving the lower portion, which forms a sunken weir right across the stream. These difficulties were removed during the famine in order to expedite grain transport.

The Bati is described by the Revenue Surveyor as being nothing more than an arm of the Tiljúgá, and frequently called by the same name by the people. He says it formerly separated from the parent-stream at the village of Belá on the north-western boundary; but that this channel has long since been dried up, and, in many places, can scarcely be discerned, so that it could never have been a deep one. The river, however, seems to have had a separate source in the north of *parganá* Nárídigar, the old bed referred to being only one of those cross channels which join together most of the rivers of this

part of the country, at various points in their course. It falls into the Tiljúgá at Gopálpur by the Ladúa *khál.*

The DIMRA is an insignificant stream when it enters this District, rapid during the rains, but in the hot weather in many places dry, the intermediate patches of water being stagnant. It rises in Nepál, and for the first ten miles of its course in Bhágalpur, separates the *parganás* of Dhaphar and Náríḍigar. After flowing south through the latter *parganá* and then through Malní Gopál and Utarkhand, it empties itself into the Tiljúgá at Tilkeswar. It is very liable to freshets from the hills, and most of the channel is embanked. For the last twelve miles of its course, it has a remarkably wide bed, through the middle of which a meagre stream flows when there is no flood. It is navigable in ordinary years, during the rains, to Tengretá, on the borders of Malní Gopál and Náríḍigar, for boats of two hundred and fifty *maunds* (nearly nine tons) and for boats of one hundred *maunds* (three-and-a-half tons) to within six miles of the Nepál frontier.

The TALABÁ seems to have formerly occupied a much more important place in the river system of the District than it now does. Its old bed is still clearly discernible from bank to bank, and measures from fifteen to twenty chains across. From the direction of its larger *dhárs* (branches), it is believed that it once received the waters now carried by the lower Tiljúgá. The water in its upper course quickly disappears after the cessation of the rains and the bed is annually cultivated, the land producing rich crops with very little tillage. It forms the western boundary of *parganá* Nísankpur Kúrá, and is navigable for boats of two hundred and fifty *maunds* (or about nine tons), to Sonbursá, and for *ektás* of fifty *maunds* (not quite two tons), to Baijnáthpur, but only during the rainy months. After its union with the Parwán and Loran it loses its name to form, with them, the Katná.

The PARWÁN AND DHUSAN RIVERS both take their rise in the south-eastern corner of *parganá* Náríḍigar, the former from a *dhár* of the old Talabá river, and the latter from a spring near the boundary of the village of Belárhatá. They pursue different courses about two and a half or three miles apart, until their waters mingle at Sinheswarsthán, where there is a temple built to Siva Mahádeo. This spot is considered very holy; and several thousands of devout Hindus resort to the shrine in February to pay their devotions, bringing with them small quantities of Ganges water, which they throw over

the image of the god. At this place the Dhúsan loses its own name; and the mingled waters, under the name of the Parwán, flow on towards the south. This river, after a tortuous course of nearly thirty miles, forms the Sahsál swamp, the outlet from which assumes the name of the Katná, and flows into *parganá* Pharkiyá, a mile and a quarter below the triple junction of that *parganá* with Chhái and Nisankpur Kúrá. The Parwán is alone navigable, and that only for boats of fifty *maunds* (less than two tons) burthen up to the village of Mánpur, a few miles south-east of the sub-divisional headquarters of Madahpúrá.

The CHALAUNI rises from a marsh in *parganá* Haráwat, enters *parganá* Náridigar at the village of Thalla Garhí, and flows close to the common boundary of both *parganás* for five miles, when it suddenly swerves off to the right, and then runs very tortuously towards the south, throwing out many channels, and finally falling into the Loran at the village of Panduá. In its course through *parganá* Nísankpur Kúrá, it is usually called the Dandásurí. It is principally used for irrigation. A few small boats ply on it for two or three months, but they are only fishing and passenger skiffs.

The LORAN rises in a swamp on the eastern boundary of *parganá* Nísankpur Kúrá, near Purniah, and, after a course of twelve miles, is joined by the Chalauní. It then runs to the southern limit of the *parganá*, touches on the Sahsál swamp, and mingling with the Parwán, forms the Katná. It is navigable during the rains, above its confluence with the Parwán to where the Chalauní meets it, and sometimes to the marsh from which the latter rises, near Belárí, for boats of fifty *maunds* (or less than two tons) burthen.

The KATNÁ, as already mentioned, is formed by the united waters of the Talabá, Parwán, and Loran. It is a considerable river, bounding the Chhái *parganá* for about four miles on its north-eastern extremity, and then running into *parganá* Pharkiyá of Monghyr. It joins the Tiljúgá eight miles from the western frontier of Bhágalpur; and the two streams combine to form the great river Ghúgrí. The Katná is navigable for boats of four hundred *maunds* (or fourteen and a half tons), throughout its whole course, which is only about twelve miles.

The DAUS is described in the following passage by the Revenue Surveyor, Mr Pemberton. "Tradition states that it rises in the Murang of Nepál, and runs parallel with the Bir *bandh*, or embankment, of *parganá* Dhaphar into Haráwat; but I must confess when I surveyed *parganá* Dhaphar I could find no trace of a river at the place described.

I found a small dry *nálá* close to the *bandh*, but this appeared to have been formed by clay having been dug from it at different times to repair the *bandh*. My own opinion is that the Dáús is nothing more than a small arm of the Herun or Kúsí, it is impossible to say which, as these rivers have been united since 1847; and that it is fed by *dhárs* from them. It enters *parganá* Dhaphar from Nisankpur Kúrá, and runs in a very narrow channel near its eastern boundary for about seven miles, when it spreads out into a *jhíl* from twenty to sixty or sixty-five chains wide, and maintains this width until it empties itself into the Ghúgrí river. A great part of the *jhíl* dries up during the cold and hot weather, and is cultivated with indigo, yielding an exceedingly fine crop; but the produce cannot at all times be depended on, as the river is subject to inundations from the Kúsí. When these occur, the planters are severe sufferers." Tradition concerning the source of this river, is, however, supported by the evidence of Dr Buchanan Hamilton, who describes the *bandh* at length, commencing from the source of the Dáús. Mr Wickes does not include the Dáús amongst his navigable rivers.

The GHUGRI is usually described as consisting only of the lower reaches of the Tiljúgá; but as the new name is assumed after the influx of the Katná, which brings with it the drainage of half of the northern portion of the District, it seems more fit to regard it as a distinct river. It enters this District from *parganá* Pharkiyá, and passes due east through Chhái to join the Kúsí at Saurá Gadhí, where there is a good ferry and four boats ply.

The CHANDAN is the largest of the hill streams in the south of the District. It rises near Deogarh, in the Santál Parganás, and is fed by numerous minor streams. It passes under the subdivisional headquarters of Bánká, and falls into the Ganges by several mouths. A more detailed description of this river is given under the heading "Embankments," in connection with the works carried out by the neighbouring landholders to restrain its floods, which sometimes inundate the country for miles round, and cause great injury to the *bhadaí* crops.

The KUSI, although touching Bhágalpur, is the great river of Purniah, and a full description of it will be found in the Statistical Account of that District, Vol. xv., 227, 228, 231, 232.

CHANGES IN THE RIVER COURSES. — In the Ganges, important changes have taken place immediately north of the Civil Station. About 1864 the stream lay directly below the town of Bhá-

galpur, and steamers anchored close under the houses of the residents. During the few years previous to that date, the Ganges ran equally near to the northern bank formed by *parganá* Chhái. At the present day it flows midway between those two courses, being separated from either bank by great island-like accretions of sandy alluvium, sometimes many square miles in extent. In Dr Buchanan-Hamilton's time (1807-13), as shewn by his map, the bed of the river had worked its way up to the most northern point which it has reached within the past century. Major Rennell's map shows it in 1781 as passing a little south of Dr Buchanan-Hamilton's course. In 1850 Major Sherwell represents it as washing the southern limestone bank, to which it seems for many years after to have, more or less, clung, except for a short period about 1860.

The changes in the upper waters of the Kúsí, where that river belongs to Bhágalpur District, are even more remarkable. The steady westerly movement, which seems to have been going on for hundreds of years, and which I have described at length in my Account of the District of Purniah, is here conspicuous, and has been very strongly marked during the last quarter of a century. The large commercial centre of Náthpur, which in 1850 lay some miles to the west of the river, has now not only been swept away, but its site has been left many miles to the eastward. The changes in the minor rivers are not so easy to follow; but there has apparently been a great diversion of the north-western drainage from the Talabá to the Tiljúgá.

THE BANKS of the rivers vary in abruptness, very much in proportion to the firmness or friability of the soil through which they flow. The southern bank of the Ganges is mostly formed of a hard red soil rich in nodular limestone, and except where sandy accretions have been built out from it, abrupt. On the opposite side, a large part of the northern bank declines gently. In places where the current of the river has come into direct contact with the new land, and partly broken it away, the fracture is almost perpendicular, and in the dry weather when the river is low, the bank rises sheer from the water like a wall twenty or thirty feet high. The banks of the Dimrá are in places abrupt, but for the most part slope gently, and are therefore liable to be flooded. The banks of the Ghúgrí and Tiljúgá are also usually sloping, and are cultivated in the cold weather down to the water's edge.

LAKES AND MARSHES.—There is no body of water in Bhágalpur of such size or depth as to be called a lake. Shallow marshes

are numerous, occurring principally in the Madahpurá Subdivision on either side of the small river Loran. They also stretch across west and east, in a chain, from the present source of the Talabá to the west bank of the Dandásárí. Considerable tracts of land on the south of the Ganges are inundated every year, but as they dry up and are cultivated in the cold weather, they cannot be called marshes. Indeed, they form one of the most fertile parts of the District, the crops of wheat and Indian corn being remarkably abundant.

BOAT ROUTES are principally confined to the north of the District, the small and rapid streams of the south never being navigated, except in small and rude dug-outs or *dongás* made from the stem of the palm. As all the rivers of the Supul and Madahpurá Sub-Divisions unite and then fall into the Kúsí, the boat routes converge towards the point of confluence, and then follow the course of the Kúsí to its union with the Ganges opposite Colgong. Water traffic then divides itself, one part passing southward by the registering station at Sáhibganj to Lower Bengal, and the other, at least a moiety of the whole, finding its way westward to Upper India. The Dimrá and Tiljúgá supply the principal boat routes for the north-western *parganás* of Náríḍigar and Malnigopál, whilst the boats of Dhaphar and Haráwat ply on the Kúsí. The great Nísankpur Kúrá *parganá* sends most of its produce down the Parwán, Ḍandásarí, and Dáús, the last of which is becoming a large river, in consequence of the irruption of water from the Kúsí into its upper courses during the last few years. The *parganás* of Kabkhand and Utarkhand make similar use of the lower Tiljúgá and the Talabá; but they find during the rains another very important route, through the *kháls* and *dhárs* of the Pharkiyá *parganá* of Monghyr to the large mart of Khárgariá at the mouth of the Little Gandak. The boat routes of *parganá* Chhái are the Ghúgrí and the Kalbabyá branches of the Ganges, on the latter of which was formerly situated the great grain market of Síbganj, at which most of the surplus produce of the *parganá* was collected previous to export. A northward movement of the river in 1868 swept away the bank on which this market stood, and the trade now centres at Karík, about six miles farther to the north-east, lower down the stream.

DESCRIPTION OF BOATS.—The smallest kind of boat in use is the *ektá* of the streams and *dhárs* of the Supul Sub Division. It is also called *sahiá* and *chhatáki*, and is formed from a single stem of the *sál* tree, shaped to a fine point both at bow and stern. The next

smallest is the *sarangá*, a boat of one hundred *maunds*, or between three and four tons burthen. It is distinguishable from the *ektá* by its ends being square-built, and somewhat projecting. A hole is made through these parts, and by passing a bamboo through this hole, the boat may be anchored. It can also swing round this bamboo when used in fishing. It too is hollowed out from a single tree. The *dongá* likewise is a dug-out, but of larger size, being able to carry a cargo of two hundred *mans* or seven tons. Its capacity is sometimes increased by a bulwark of boards being run round the edge of the hollowed trunk. It, as well as the *sarangá*, is roofed in with mats during the rains. The *dongá* has a rounded bottom, whilst the *ektá* and *sarangá* are flat. They are all propelled by poles or *lagís*, and paddles. A small sail is sometimes extemporized in the *dongá*, but there is no regular mast. The *chaukoti* is the kind of boat usually employed at ferries. It is oblong, with flat ends, and varies in burthen from ten to one thousand *maunds*, *i.e.*, from about a third of a ton to nearly 38 tons. The larger ones are employed for general traffic, and sometimes go as far as Calcutta in the cold weather. They have sails, but are mostly worked by the pole or oars. They are sometimes clinker built, but are more frequently made of planks placed edge to edge, and fastened together with iron staples, having a fang in each adjoining board. The foregoing boats are used for internal traffic, discharging their cargoes at the large markets on or near the Ganges, whence they are trans-shipped to other Districts in boats of the following description :—The *patelá* or *patungá* is usually a clinker-built boat of from ten to thirty tons burthen. It has a high stern, from which a strong roof runs forward to the mast, and it is sharp at the prow. When its sail cannot be used it is usually propelled by poles, worked by men who walk up and down the roof. In going up stream a rope is often attached to the mast, and towed by men on shore. The *ulakh* is the name of a very similar boat met with on the Ganges; it comes from the eastern Districts. The *malhní* is another sailing boat of large capacity, differing from the *patelá* in having a high prow as well as poop, and being roofed over its whole length. It is the great grain carrier of the District.

IRRIGATION.—In north Bhágalpur the ordinary appliances of Bengal are used when the rainfall is deficient. These consist of the *dongá* or palm-tree lift, and the scoop-shaped *siuní*. Fortunately they are little required, except for the more valuable crops. In the south of the District, irrigation is common and is absolutely necessary. The

soil here does not absorb or retain water well, and the slope is so great that the drainage is carried off very rapidly. There are no great rivers, and the small streams quickly dry up in the hot weather, and are never full for any length of time in the rains. A flooded stream often diminishes to a mere rill in a couple of hours. It is, therefore, absolutely necessary to provide artificial irrigation for the rice, wheat, and sugar-cane crops, the only ones that will repay the outlay. Irrigation is effected by small artificial channels leading off from a head of water collected by means of a dam, known as a *dhar bandh*, in one of the hill streams, and by wells. Rice land is generally irrigated at a cost of Rs. 2, or 4s. per *bighá*. Sugar cane is irrigated in the cold weather from wells. These are simply circular pits three feet in diameter and twelve or fourteen feet deep; and they cost a rupee (or two shillings) to sink. The implement used for raising the water is an earthen pot suspended from one end of a bamboo lever. To irrigate sugar-cane land from a well costs about Rs. 7½ or 15s. per acre. The irrigation channels are made and repaired entirely by the holders of the land, who appoint petty officers to distribute the water. This is done on the rice fields during the rainy season, when long intervals of dry weather occur, and during the month of October (*Kártik*), when the rains have usually ceased. At this time the mountain torrents contain a quantity of water, which is turned into the canals by the temporary dams. In the rainy season the rivers are sufficiently high to allow the water to enter the mouths of the canals without dams. The cost of digging dams was stated by Dr Buchanan to be 4s. 6d. for every hundred *gaz* long, by one wide and one deep. The *gaz* is 33½ inches, so that the cost of moving 346 cubic feet of earth to a short distance was two shillings. This rate is not exceeded at the present day; indeed, it is doubtful whether the cost is not less, except where the cutting requires has to be made through a peculiarly stiff soil. Each cultivator makes small dams across the canals in order to force the water upon his own fields; and, when these have received their allowance, the dams are broken, and the water is permitted to run to the next cultivator's land. The canals are usually from two to six miles long, four or five cubits deep, and as many wide; but a few extend from six to twelve miles in length.

LINES OF DRAINAGE.—The general lie or inclination of the District for drainage on the north of the Ganges, is towards the south and east, following the courses of the rivers Tiljúgá, Parwán, Dimrá, and Dáús. The actual work of drainage is, however, for

the most part performed by the water courses, or *dhárs*, which connect the main rivers. The tract on the south of the Ganges is drained from south to north by the Chándan and its tributaries, together with a number of minor streams or water courses, which carry off the superfluous rainfall into the Ganges, but are during the greater part of the year dry sandy channels.

FORESTS AND FOREST PRODUCTS.—There is no tract of woodland in Bhágalpur District which deserves the name of a forest, but there is much low jungle interspersed with trees of large size in the south of *parganás* Bhágalpur and Dánrá Sukhwárá, and in *parganás* Nisankpur Kúrá, and Haráwat, north of the Ganges. Along the southern hills there are two distinct tracts, one stretching from near the Umarpur Police Station to the Bilhár outpost of Katúriyá, including *tappá* Chándan. The second begins near Chándan, and runs by Jáipur along the whole Santál Parganás boundary to Lakshmípur. The former covers an area of above forty square miles, and the latter about thirty. The northern forest tracts are *táluk* Thála Gariyá, in *parganá* Náríḍigar with an area of about 1,700 acres; Bhagwánpur, with an area of 3,400 acres; Srípur, with an area of 2,500 acres; Vishnupur, with an area of 1,500 acres; Garhajhar, Káhá, Maurá, Gidá and Parsá, with an area of 5,600 acres; Chariyá, with an area of 1,150 acres, in *parganá* Nisankpur Kúrá; and *táluk*, Chálauní, with an area of 1,700 acres in *parganá* Haráwat.

The following are the trees most frequently met with in these woods, with some of the products derived from them. The first place must be given to the (1) *sál* or *sakuá* (Shorea robusta), which is very plentiful in the southern hills and in the neighbourhood of the Nepál frontier. Few large trees are now to be seen, as they are regularly cut down when the trunks have grown to a height of fifteen feet, to be used for *gols* or uprights to support the roofs of huts. If larger, they are considered unwieldy, as the art of sawing is not practised by the hill-men. The extraction of the resin, which is always followed by the death of the tree, prevents its growing to a large size; but some immense specimens of *sáls* are still to be met with in the north of the District. (2) The *abnús*, or Indian ebony-tree (Diospyros melanoxylon) is a valuable tree, its black heart-wood being largely used by cabinet and ornamental furniture makers. The outer wood is white and soft, and is usually eaten away by insects. The ripe fruit is used in curries and is very astringent in flavour.

The Terminalias are very important trees in Bhágalpur. The (3)

ásan (T. tomentosa) is the principal of them, and it is on the leaves of this tree that the *tasar* silk-worm (Antheræa paphia) is fed. This valuable insect is reared by most of the castes along the hill frontier, from the Chándan river to Rájmahál, but chiefly by Ghátwáls. With a view, perhaps, to confining the employment to themselves, the rearers have established certain rules of purity which they allege are absolutely necessary, and any infringement of which would totally destroy the success of their operations. Women, who would seem to be best fitted for such work, are entirely excluded, and even their wives are not permitted to approach the workers. The low castes are excluded, as their appetites are defiled by the gross impurity of animal food. The workers eat sparingly, once a-day, of rice cleaned without boiling (*alwá dhán*), and seasoned only with vegetables. They are not permitted to employ the washerman or the barber. The best cocoons are produced in the forests, whence they are brought by the wandering tribes. From these cocoons three successive broods are obtained, but those reared from the wild cocoons, *dhaba*, are said to be the best; the others, *sarihán*, *járhan*, and *langa*, gradually degenerate. The cocoons for breeding are placed in a large flat basket. When the moths cut their way out, they immediately pair. In from fifteen to twenty hours afterwards, the males die, and are thrown away, and from twenty to twenty-five impregnated females are placed in a cylindrical basket with a narrow mouth, which is covered with leaves. Some leaves are also laid on the bottom of the basket. On the latter leaves, in the course of the day, the females deposit their eggs, about 150 to 350 a-piece, and are then thrown away. The eggs are placed in small baskets made of the leaves of the *bel* tree. On the ninth day the eggs are hatched; and the baskets on which they are lying are put upon a tree, over the leaves of which the young insects immediately spread. When they have consumed all the leaves of one tree, they are removed to other trees, and in thirty-six days from the time of their being hatched begin to spin. In fifteen days this operation is completed, and the cocoons are collected. The yield of a cocoon, that is, the tissue wound from it, gives usually three-fourths of a *máshá*, or 11½ grains troy of silk. From 700 to 1000 cocoons are required for the production of a piece of silk from four to five yards long, and 1¼ yard wide, which sells at from four to five rupees (eight to ten shillings). The only operation attended with any trouble is the removing the worms from one tree to

another. The worms, however, must be watched, as crows and other birds, and hornets are apt to destroy them. Cocoons intended for sale are killed by being put in boiling water, and then dried in the sun. All the large branches of the *ásan* tree are lopped near the stem, and young shoots, which produce large succulent leaves, are permitted to grow. The worms are only applied to the same tree once in two years, a whole year's rest being necessary before new branches begin to appear. The old die after being denuded of their leaves.

Some experiments lately made in Bombay lead to the belief that the *tasar* worm may be domesticated, but it is doubtful whether this operation would not be more expensive than in the case of the common silk-worm (Bombyx mori). In India there are special difficulties. The plaster or cement exuded by the worm with the filaments is peculiarly tenacious, and cannot be dissolved in water of a lower temperature than 200° Fahr., a heat that can be kept up in the reeling basins only by the use of steam. The silk is also said to be difficult to dye in the finer shades of colour. Another obstacle is presented by an inherent defect in the filaments themselves. The thread of the *tasar* silk-worm is spun from a double spinnaret, and the filaments do not lie parallel, although close side by side; they are spirals, touching each other only at the exterior points of their curves, and united by the natural gum in, and with which, they are exuded. It is on its spiral texture that the well-known elasticity of the silk depends. In reeling the silk, it is necessary that the spirals should be worked well into each other, so as to form an even round thread; but it is doubtful whether the filaments can be brought to bear the amount of *croissure* necessary to produce the round thread, and till this can be effected, it will be impossible to provide an article of export which will be acceptable in the European market. Such being the conditions of successful manufacture, there does not appear to be any prospect of reviving the reeling of *tasar* silk as a village industry. If an effective system of reeling be devised, it can only be carried out under skilled supervision in large filatures.

(4) The *kawá* (Terminalia Arjuna) is an immense tree, and is held sacred by the hill people. The kernels of the fruit of the (5) *buhirá* (T. belerica) are eaten by the natives, and are said to taste like filberts. The tree is a large one yielding a white wood, durable though soft. Its gum, which much resembles gum Arabic, is abundant, and dissolves readily in water. (6) The *badám* (T. Catappa) is also a timber tree. (7) The *harú* (T. chebula) pro-

duces the myrobalans of trade. The tender leaves are punctured by an insect in order to deposit its eggs. The wound enlarges through the extravasation of sap into a hollow gall, from which good ink is derived. It also yields to the cotton-dyeing caste of Chhipis a most durable yellow. (8) The *kadam* (Nauclea cadamba) is a large tree with thick foliage. (9) The *amaltas* (Cassia fistula) is remarkable for its pendant racemes of bright yellow flowers. (10) The *mahuá* will be afterwards (p. 121) described as a fruit-tree. (11) *Bijasár*, the *paisar* of the women and the *pitsál* of Bengal, is a large timber-tree. It yields a red juice, which hardens in the air into a dark red, very brittle, gummy resin, and has a strong astringent taste. (12) The *sitsál* (Dalbergia latifolia) is not common, and its wood—black, with branching light-coloured veins—is not much used. (13) The *sissú* (D. sissoo) yields to boat-builders their crooked timbers and knees. It and the *sitsál* grow to a large size. (14) The *palás* (Butea frondosa), grows to a large size in Bhágalpur, and yields a ruby-coloured astringent gum. There are several species of Acacia. The best known are—(15) A. Arabica (*bábal*); (16) A. farnesiana; (17) A. sirissa (*sirish*), and (18) A. tomentosa (*sáin bábal*). (19) Entada purscetha (*gilla*), which, like the Acacias, was formerly included in the genus Mimosa, is remarkable for the size of its nuts, and the hardness of the interior albumen, which is used by washermen for crimping linen. From (20) Acacia catechu is obtained the native drug called *kath*, which is eaten along with *pán*. It is prepared either from the chopped-up heart-wood of the tree, or from the exuded gum yielded by cutting through the bark. All acacias, particularly the two first-mentioned, and a related species (21) Albizzia stipulata (*simlaki*), produce gum, having much of the appearance and qualities of gum Arabic. (22) The *sáldí* (Boswellia thurifera) yields frankincense, and is a large conspicuous tree. The resin, although plentiful, is not much collected. (23) The *píyár* (Buchanania latifolia) is a timber tree, the kernels of whose fruit take the place of almonds amongst natives. (24) The *karanji* (Sterculia urens) is remarkable for its white bark and usually leafless condition. (25) The *paprá* (Gardenia latifolia) is a small but very ornamental tree. (26) The *kachnár* (Bauhinia variegata) is a tall, elegant tree, little used but for firewood. (27) The *tentul* (Tamarindus Indicus) is not a common tree, but is met with occasionally of large size. (28) The *ijar* (Barringtonia acutangula) is the most common tree in the northern marshes. (29) The *kasmar* or *kasambar* (Schleichera trijuga) is a short, middling-sized

tree, the pulpy subacid aril of whose fruit is edible. (30) The *katáil* and *ghúnt* (Zizyphus œnoplia and Z. xylopyra) are common shrubs in the jungle. The dye-yielding trees are given at a subsequent page (p. 182).

GEOLOGICAL FORMATION AND MINERALS.—Mr H .B. Medlicott, of the Geological Survey, has kindly supplied the following note on the geological formation of the south of the District. The north is purely alluvial.—"Four principal formations occur in Bhágalpur District. Alluvium, new and old; the Rájmahál Trappean formation; the Damuda series, the coal measures of India; and the Gneissic series. The last named rocks occupy a considerable area in the south of the District, in the Chándan, Kutúriyá, and Dánrá Sukhwárá *parganás*, where they are continuous with those forming the plateau of Hazáribágh, and thus indeed with the immense stretch of similar rocks along the whole east side of the peninsula down to Mysore. The classification of these highly metamorphic fundamental rocks is everywhere one of the most difficult problems in geology; and as yet, in India, attention has been chiefly turned to other formations of more immediate interest or importance. Even within the small area under notice, great variety is to be found in these rocks, from the massive homogeneous granitoid and porphyritic gneiss, weathering into great domes with concentric structure, of which Mandar Hill is a fine example, through many varieties of well foliated gneisses, quartzose, micaceous, and hornblendic, to fine mica schists and trappoid hornblende rock. No normal order of succession or of grouping has as yet been made out in this complex series. A clue to such an arrangement may yet be discovered in a belt of quartzites having an irregular south-westerly trend, and which may be found to represent the bottom zone of the Behar quartzite and schist series, which is at present understood to be younger than the massive gneiss. There are several detached patches of gneiss in Bhágalpur District, isolated in the alluvium as near Panyá and Kherhi, and in the Ganges at Colgong and Patharghâta. It is probable that the whole alluvial area is underlaid by these rocks, and at no great depth. The Damuda rocks, to which the Indian coal measures belong, are seen only at one spot within the District. The white clays and sandstone, about 150 feet thick, forming Patharghâta Hill, are of this formation. They rest upon gneiss at a few feet above high flood level. Every portion of the group is well exposed on the steep sides of the little hill, without any appearance of a carbonaceous layer. Yet there is a deep shaft on the summit, which is said to have been sunk for coal.

The Damuda clay furnishes the great bulk of the material for the pottery works at Patharghâta. A finer kind of kaolin is obtained by crushing and washing a decomposed pegmatitic rock, extracted from shallow pits in the gneiss. On the east side of Patharghâta Hill, the sandstone is overlaid by strong beds of dark green basaltic trap. The slope or dip of the beds being easterly, the whole east end of the ridge, as well as some other small hills in that direction, are formed entirely of this rock. The same rock is seen again at the end and south of Pírpaintí. These outcrops are all outliers of the great trappean formation, of which the Rájmahál hills are composed. From the fossil plants in the sedimentary beds, interstratified with the eruptive rock, it has been ascertained that the formation corresponds with the Lias horizon of the European series. There are no known outcrops of these intertrappean beds in Bhágalpur. The alluvial formation occupies the greater part of the District. Much of it is clearly composed of deposits from the present rivers, whether by annual overflow or in consequence of periodical changes in the channel. But there is frequently observed a stiff clay with *kankar*, and often ochre, very unlike the ordinary silt as freshly deposited. This formation is often found, too, in positions where inundation does not now reach. For these reasons it has been distinguished as the old alluvium, though the precise relation between the two formations has not been satisfactorily determined. Some observers have maintained that the old alluvium is of marine or estuarian origin. As yet, however, no fossils have been discovered to confirm that opinion. It is, therefore, very desirable that any organic remains found in these deposits should be carefully collected and submitted to competent authority."

The principal mineral product of Bhágalpur is galena, found in large quantities in *parganás* Sahrúí, Chándan, Katúriyá, and Danrá Sukhwárá. Much of it is argentiferous. The following report by Dr Oldham, Superintendent of the Geological Survey of India, on some specimens sent to Government by the Collector of Bhágalpur, shows the value of this mineral:—"The ores sent are galena, the sulphide of lead, the most common and widely distributed of the ores of lead, consisting of about 14 per cent. of sulphur and 86 per cent. of lead. Galena generally contains also an admixture of silver in varying quantities, often to an amount which renders the ore very valuable." Sulphuret of antimony, or *súrmá*, is also found in the same localities. Copper is met with in the southern hills, as native copper, copper pyrites, a sulphuret of copper and iron, and malachite or green car-

bonate of copper. Talc, chlorite, and jasper are found in the south-western *pargańás*. Iron ore is distributed over the whole of the hilly country, very abundantly in places, but the difficulties in working it from want of fuel and a good flux prevent its being much used.

THE FERÆ NATURÆ of Bhágalpur are very numerous, when compared with those of most Districts of Bengal and Behar, a circumstance probably due to the variety of the physical characteristics of the District, and to the fact that it lies between and merges into a number of tracts, distinct in their climate and elevation. The Fauna of Central India is represented by a few members found in the southern hills, which are really outlying ranges of the great Vindhyan system. The animals of Rájmahál, which are specifically distinct, add their quota on the east. North of the Ganges most of the mammals found in the central plain of Bengal are to be met with; whilst further north not a few representatives of the Nepál and and Himálayan families occur, together with most of those peculiar to the Tarái.

Monkeys are numerous both north and south of the Ganges. The *hanumán* or *langúr* (Presbytis entellus) is found only on the south of the river. It is strange that it has never availed itself of an opportunity of crossing over, but such is the case, every authority since Buchanan Hamilton having failed to obtain a specimen to the north of the Ganges. A long-tailed monkey has, however, been occasionally seen in the northern boundary of the District, probably the Himálayan *langúr* (Presbytis Schistaceus). The short-tailed monkey or *bandar* (Inuus rhesus) is numerous everywhere, particularly so in the northern forests. The Macacus radiatus, the showman's monkey, has been seen, but such specimens were probably escaped menagerie animals. Bats of many kinds are also met with. The most numerous of the frugivorous tribe is the large fox-bat or *bádur* (Pteropus Edwardsi), well known for its inroads on garden fruit. The small fox-bat or *Chámgudri* (Cynopterus marginatus) takes up its residence in every house. The Vampire (Megaderma lyra) is common, particularly in the Supul Sub-Division. Several species of leaf bats (Rhinolophus) are found, chiefly in the hills. The long-armed bat (Taphozous longimanus) frequents outhouses and ruins everywhere. The wrinkle-lipped bat (Nyctinomus plicatus) is mostly an inhabitant of trees. The yellow bat (Nycticepus luteus) is occasionally found. The Harlequin bat (Nycticepus ornatus) is seen rarely, on the banks of the upper Kúsí.

The Insectivora are fairly represented, the most common member of the order being the shrew, the *chhachhúndá* of natives and musk-rat of Europeans (Sorex cœrulescens). The large mouse-coloured shrew (S. murinus) and the Nepál wood shrew (S. nemorivagus) are also met with. The Himálayan water shrew is occasionally seen, near the hill streams in the north of the District. Some hedgehogs are also found, of what species I cannot say, but I believe they are Erinacei collares. The Tupaia Elliotti, or Madras tree shrew, is found in the southern hills. Two kinds of bears have been recognised, the common black Indian bear (Ursus labiatus) and the *bhál bajrá* (U. Indicus). They are both harmless animals, except when attacked. They live on black ants, termites, beetles, fruits, particularly the seeds of the Cassia fistula, date fruit, and honey, but their favourite food consists of the succulent petals of the *mahuá*. Colonel Tickell's account of the power of suction in the bear, as well as of its faculty of propelling wind from its mouth, has been verified in this District. By these means it is enabled to procure its common food of white ants and larvæ with ease. On arriving at an ant-hill, the bear scrapes with his fore-feet until he reaches the large combs at the bottom of the galleries. He then with violent puffs dissipates the dust and crumbled particles of the nest, and sucks out the inhabitants of the comb by such forcible inhalations as to be heard at "two hundred yards' distance or more." Large larvæ are in this way sucked out from great depths under the soil. These bears are confined to the southern hills, and are becoming scarce. The hog-badger or *bhál-sur* is an inhabitant of the Tarái. It has been observed that this animal can walk erect on its hind feet. Some specimens kept in captivity, preferred fruit, rejecting animal food, whilst others seemed to thrive on meat and fish alone. The badger or *bijá* (Mellivora Indica) keeps to hilly tracts, and rarely exceeds three feet in total length. The yellow bellied weasel (Mustela Kathiah), a most offensively smelling animal, a native of Nepál, is said to be met with in the Sub-Tarái country. The Indian otter or *uth* (Lutra nair) is sometimes found in muddy streams, and is trained for fishing purposes. Its success in killing and bringing up a fish, often five times its own size, is remarkable. Just outside the District, at Rájmahál, the fishing castes bestow much care on training otters.

The tiger (Felis tigris) has its home chiefly amongst the high grass jungles of the Kúsí, in *thánd* Náthpur. It is also not uncommon in the hills, and tiger-shooting parties near Colgong meet with suc-

cess. The leopard of Europeans (Felis pardus) is also common, chiefly to the south of the Ganges. The large tiger-cat (F. viverrina) is found in thick jungles, and also along the edges of marshes in the north. It has been known to carry off very young children and calves. The leopard cat (F. bengalensis) is similarly distributed, but is not such a large or powerful animal. There are several species of wild cats, the *jangli-billi* (F. chaus) being the most common. The common hyæna (Hyæna striata) is occasionally seen. Civets are numerous in Supul and are met with in the southern hills, both the larger (Viverra zibetha) and the smaller (V. malaccensis) being represented. Both are kept in confinement by natives, for the sake of the drug derived from their subcaudal glands. They live on small birds, and animals, eggs, snakes, frogs, and insects, and are in their turn eaten by some low castes, such as Musáhars. The *khatás* or common tree cat (Paradoxurus musanga), also called toddy cat by Europeans from its well established habit of drinking the juice of the Palmyra palm, is found in the southern *parganás;* and the Tarái tree-cat (P. bondar) in the northern forests.

The Bengal and gold-spotted mungoose (Herpestes malaccensis and H. nepalensis) are abundant, and are prized for their antipathy to snakes. Their immunity from the deadly poison of the cobra is believed to be due, as much to their activity in escaping the venomed bite and the thickness of their skins, as to any peculiar power of resistance to its influence in their constitution.

The Indian wolf (Canis pallipes) has been seen on both sides of the Ganges, but is now very rare. It is called *húndár* by the natives of Bhágalpur. The jackal, or *gídar* (Canis aureus) is the most plentiful of this genus. Its peculiar cry is heard everywhere, marking, according to native opinion, the various watches of the night.

The wild dog or *bankutá* (Cuon rutilans) is said to be met with; but I would not undertake to assert its existence in Bhágalpur, although many dogs of a deep rusty colour and marked vulpine aspect are found wild in the southern hills. The Indian fox (Vulpes bengalensis) or *lomrí* is seen everywhere; it is a pretty little animal.

The whale tribe is represented by the Gangetic porpoise or *súns* (Platanista gangetica). It may be seen in large shoals at the mouth of the Ghúgrí, and feeds on small fishes and crustacea. Its ordinary length is from 6 to 7 feet. Its habitat is muddy water, in which good sight is of little use. Its eyes are small, and the optic nerves rudimentary. The porpoises are shot and speared when they venture

into shallow water. The lower classes of fishermen eat their flesh, and their oil is collected as a specific for rheumatism.

The rodents include squirrels, rats, hares, and porcupines. The striped squirrel (Sciurus palmarum) is the most common of the tribe. Indeed, it is doubtful whether any other squirrel is found. The gerboa rat (Gerbellus Indicus) is said to be sometimes met with. The natives call it *harín-mús* or antelope rat. The bandicoot (Mus bandicoota) which derives its name from the Telinga word *pandikoku* or pig rat, is found in towns. The brown rat (M. decumanus) is found in most masonry buildings; and the Nepál rat (M. pluri-mammis) in the northern plains. The common mouse (M. urbanus) is also plentiful. The Indian porcupine (Hystrix leucura) or *sáhí*, is becoming scarce, as it is eaten by the lower castes. It is usually obtained by being smoked out of its burrows. When attacked, it usually runs a little, and then suddenly charges backwards with its spines erect. The smaller or Bengal porcupine is also found and hunted down. The common Indian hare (Lepus ruficaudatus) or *khargosh* is very abundantly found; it is eaten by all classes, being considered pure food.

There are no wild elephants now in Bhágalpur, but down to the end of last century they were found in large numbers both north and south of the Ganges. Even in Dr Buchanan-Hamilton's time (1807-13) they did much mischief along the foot of the southern hills, from Rájmahál to Monghyr. He states that they had then, according to native tradition, been only thirty or forty years in this part of the country. Whence they were said to come, he does not mention. He estimated them in 1810 at one hundred head. He also speaks of a colony of elephants frequenting the marshy parts of the north of the District. Rhinoceros (Rh. Indicus) were formerly numerous in *parganá* Náthpur, whither they used to wander from the neighbourhood of Jalpáiguri. One or two are still sometimes seen, but very rarely. It is much larger than the animal met with in the Sundarbans (Rh. sondaicus). The Indian wild boar (Sus Indicus) is found in all parts of the District, but chiefly in the large uncultivated tracts north of the Ganges, where it does considerable damage, and also supplies the numerous low castes with food.

There are no true stags in the District, but smaller deer are numerous. The *bárasingha* or swamp deer (Rucervus Duvancellii) is sometimes met with as high as eleven hands. It is common near the Tarái, but scarce in the southern hills. The *sámbhar* stag (Rusa Aristotelis) is similarly distributed, but is a taller and heavier animal

than the last. Its horns vary very much in size, being sometimes short and very thick, and sometimes long, thin and curved. The spotted deer and hog deer are common both north and south of the Ganges. The former (Axis maculatus) is rarely ten hands high, but is generally more than two hands higher than any specimen of the latter (A. porcinus) that I have seen. The spotted deer are very gregarious, whilst the hog deer is a solitary animal, both sexes being generally found alone. The barking deer (Cervulus aureus) is also met with, and supplies better venison than any of the foregoing. Like the mouse deer (Memimna Indica), a pretty little animal about ten inches high, it is very common in the hilly country to the south. A few four-horned antelopes (Tetraceros quadricornis) stray in from the Tarái. The antelope or *kálsár* (Antilope Bezoartica) is common on open plains in the north of the District, and affords much sport. Wild buffaloes (Bubalus arni) are now becoming very scarce, but some are still to be seen in the north of the District.

The scaly ant-eater (Manis pentadactyla), the *bagar-kit* of some of the natives, and *ban-rohit* or forest carp of others, is met with on the banks of streams in the north. A ring, made of its scales and worn on the left hand, is considered a charm against fever. Its flesh is also valued as an aphrodisiac.

The birds and reptiles of Bhágalpur are almost identical with those of the sister District of Monghyr, which have been described at length in my Account of that District (vol. xv., p. 37-45). The most plentiful small game are wild geese, wild duck, teal, green and rock pigeons, snipe, quail, ortolan, black painted, grey, and double spurred partridges. There are also the *chandel*, or crested lark, the crane in all its varieties, peacocks, parakeets, parrots, hawks, doves of various kinds, the *bulbul*, spoonbill, *ṣarus*, *teṛu*, fishing eagle, vulture, kite, crow, jackdaw, owls, large and small, king-fishers, wood-peckers, jays, plovers, curlews, paddy-birds, *koel*, golden oriols, and common sparrows. Of reptiles, there are the black and brown cobra, the *dhemna*, the *koráit*, the green snake, the *mahíl* tree-snake, and several kinds of water snakes, the *gosámp*, blood-sucker, *bishkopra*, scorpion, centipede, and various kinds of lizards.

POPULATION.—Dr Buchanan Hamilton (1807-13) mentions a *khánáumárí* or house census, as having been taken in Bhágalpur previous to his enquiries. It does not seem to have been a complete enumeration, and the records of it that came into his hands satisfied him of its untrustworthy character. Viewed by the light of the recent census of 1872, his own estimates made about 1811 possess statis-

tical value, only on the assumption that since his day the population has more than doubled. In his *thánd* of Páinti, corresponding to the present Colgong police circle, he shows a population of 148 to the square mile, as against 396 at the present time. The population to the square mile in Lokmánpur, now Parmeswarpur, *thánd*, was 264 against 403 in 1872. On the other hand, his calculation for the headquarters police circle, including the Bhágalpur municipal area, was much too large, showing, as it did, 1076 to the square mile. Although the population of the town has doubled during the present century, the average population to the square mile of the Bhágalpur *thánd* was only 908 in 1872.

An experimental census was effected in June 1869, but the areas enumerated were so small that the results are of purely local interest; they will be noticed when I mention the towns in which the enumeration was made.

THE CENSUS of 1872 was carried out between the 5th and 15th of February; it was effected by 1554 enumerators, of whom 38 were specially retained and paid for doing the work, and 1448 were village *patwáris*, the remainder being mostly landed proprietors or their servants. Concerning the accuracy and value of the Census in Bhágalpur the Collector wrote, "I believe the whole work of enumeration to have been very well done, and I think the returns can be depended on. I have every reason to believe that no village has escaped enumeration, and certainly none have been enumerated twice over."

DENSITY OF THE POPULATION. — The people of Bhágalpur District are very evenly distributed over its surface, except in and near the principal town, where the population far exceeds most rural areas, and in the hill tracts of Katúriyá, where the poor and arid soil is unable to support a dense population. In the Náthpur police circle, also, the inroads of the Kúsí river, and the consequent increase of jungle and diminution of cultivation, keep the population at a lower figure than in neighbouring tracts. For the rest of the District the pressure to the square mile varies, for the most part, from 400 to 500. In Bangáon police circle, however, it reaches 552, and in Kishenganj falls to 378. There is also a rather thickly populated strip of country extending south from the headquarters town, the population in Umarpur *thánd* being 542, and in Bánká 518 to the square mile. In Bhágalpur it is 908, in Katúriyá 145, and in Náthpur 323.

Abstract of the Population, etc., of each Subdivision and Police Circle (Thana) in Bhagalpur District, 1872.

Subdivision.	Police Circle, or *Thánd.*	Area in square miles.	Number of Villages, *Mauzas*, or Townships.	Number of Houses.	Population.	Averages according to the Census Report.				
						Persons per square mile.	Villages, *Mauzas*, or Townships per square mile.	Persons per Village, *Mauza*, or Township.	Houses per square mile.	Persons per House.
1. Sadr or Headquarters,	Bhágalpur,	167	284	27,436	151,686	908	1·70	534	164	5·5
	Sultánganj,	180	189	15,206	80,500	447	1·05	426	84	5·3
	Colgong,	293	295	22,456	116,122	396	1·01	394	77	5·2
	Parmeswarpur,	346	101	24,669	139,408	403	·29	1,380	71	5·7
	Subdivisional Total,	986	869	89,767	487,716	495	·88	561	91	5·4
2. Banka,	Umarpur,	294	415	31,200	159,234	542	1·41	384	106	5·1
	Bánká,	246	210	23,769	127,492	518	·85	607	97	5·4
	Katúriyá,	654	192	16,526	95,015	145	·29	495	25	5·7
	Subdivisional Total,	1,194	817	71,495	381,741	320	·68	467	60	5·3
3. Madahpura,	Kishenganj,	369	176	25,536	139,403	378	·48	79	69	5·5
	Madahpurá,	503	199	45,357	251,683	500	·40	1,265	90	5·5
	Subdivisional Total,	872	375	70,893	391,086	448	·43	1,043	81	5·5
4. Supul,	Supul,	574	284	46,862	279,102	486	·50	983	82	6·0
	Bangáon,	263	179	24,718	145,088	552	·68	811	94	5·9
	Pratápganj,	438	215	25,637	141,557	323	·49	658	59	5·5
	Subdivisional Total,	1,275	678	97,217	565,747	444	·53	834	76	5·8
	District Total,	4,327	2,739	329,372	1,826,290	422	·63	667	76	5·5

The preceding table, which is reproduced *verbatim* from the Census Report, shows in detail the distribution of the population in the several Sub-Divisions and police circles, the number of villages and houses, and also the average pressure of the population to the square mile, the number of inhabitants to each house, &c.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of Bhágalpur District consists of 917,183 males, and 909,107 females; total 1,826,290. The proportion of males in the total is 50·2 per cent., and the average density of the population 422 per square mile. Classified according to age, the census gives the following results:—Hindus—under 12 years of age, males 315,776, females 272,347; above 12 years, males 588,160, females 543,666. Muhammadans—under 12 years of age, males 32,401, females 27,024; above twelve years, males 52,160, females 57,841. Christians—under twelve years of age, males 74, females 71; above twelve years, males 224, females 163. Other denominations not separately classified, consisting of aboriginal tribes—under twelve years of age, males 3,801, females 3,409; above twelve years, males 4,568, females, 4586. Population of all religions—under twelve years of age, males 352,052, females 302,851; above twelve years, males 565,131, females, 606,256. The disproportion between the number of males and females is due to the same cause that I have had to notice in other Districts,—namely, that the early age at which girls are considered marriageable, causes them to be considered older than boys of equal years.

INFIRMITIES.—The number of persons afflicted with certain infirmities in Bhágalpur is returned as follows:—Insanes, males 61, females 7; total 68, or ·0037 per cent. of the population. Idiots, males 220, females 58; total 278, or ·0152 per cent. of the population. Deaf and dumb, males 582, females 247; total 829 or ·0454 per cent. of the population. Blind males 868, females 340; total 1208, or ·0661 per cent. of the population. Lepers, males 504, females 78; total 582, or ·0319 per cent. of the population. The above figures are scarcely trustworthy; for the comparatively small number of females returned being afflicted with the infirmities specified, gives rise to a suspicion of concealment with regard to that sex. Lepers, who are to be found principally in the Southern police divisions of the District, are reported to me by the Civil Surgeon to be equally distributed between the two sexes.

ETHNICAL DIVISION OF THE PEOPLE.—The portion of Bhágal-

pur District on the south of the Ganges lies at the intersection of two ethnical frontiers. It is comparatively easy to lay down the line where the Hindu and Aryanised peoples meet the aborigines of the hills. Such is not the case when we try to ascertain the points of contact between the Bengalí and Beharí elements of the former race. At the present day, these are so intermixed that it would be hopeless to attempt their discrimination. During the whole period of authentic history, that is, during the term of Musalmán supremacy, we find the south-eastern *parganás* of the District constantly oscillating between Bengal and Behar. Cut off by the Dámin-i-koh from Bengal, they were bound to that Province by the habits and language of their people, which are more like those of the metropolitan District of Murshidábád than of Southern Behar. The local histories given elsewhere lead to the belief that two hundred years ago the boundary between the Bengalí and Beharí population, running nearly north and south, lay somewhere east of the chief town of Bhágalpur and west of Colgong.

The ethnological problem north of the Ganges is still more difficult. The great mass of the people, consisting of Goálás, Dosádhs, Musáhars, and Dhánuks, are, in the case of the last three castes at least, aboriginal. The Goálás are so very numerous that it is difficult to believe their claims to be of pure Aryan descent. It is more likely that the tending of cattle, an honourable occupation in the eyes of Hindus, has raised many of the lower castes to the purity associated with the cowherd class. There also seems to be a Kiránti element in the people. It is known that the Kiránti power never extended beyond the Kúsí; but it would appear that many Kiránts found their way across that river, driven before the Ghúrká and Sikkim races, in the same way that the invasion of the Assamese, under Chadampha, forced the Kochs beyond the Bráhmaputra and Káratoyá. The large number of Rájputs, as in nearly the whole of North Gangetic Behar, is noteworthy in Bhágalpur. Their claim to be descendants of the warrior caste of Upper India seems doubtful. They are not a fine body of men, as they might be expected to be, if they were of this race. Many of them are probably aboriginals, who took to themselves the title of Sinh, or lion, in consequence of their being employed during the Musalmán wars as soldiers. This affectation is common not only to Rájputs, but also to cultivating castes such as Kurmís and Koerís. It is to be observed that in the legend of Lúrik, which is popular over the whole north of the District, Rájputs are not mentioned; whilst in places now peopled by that caste, chiefs of

very much lower grade are represented as holding power. Thus, there are Dosádh Rájás, Sonár, Kahár, Goálá, and Chámár Rájás, but not one Rájput noble. The legend does not seem to be more than two or three centuries old, and it is more than doubtful whether the whole of these landholding classes have been since displaced. The advance of low Hindu castes to higher grades takes place even at the present day. The probability of such a change in the disturbed and uncivilised condition of North Behar in early times seems great.

The District Census Report for Bhágalpur, compiled by Mr C. F. Magrath, thus classifies the ethnical divisions of the people. The list of Hindu castes will be reproduced on a subsequent page, but arranged in a different order from that given here, according to the rank which they hold in social esteem.

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
EUROPEANS.	
English	126
Irish,	3
Scotch	4
German	3
Total of non-Asiatics	136
II.—MIXED RACE.	
Eurasian	33
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Bhutiá	11
Nepálí	50
Total	61
B.—Natives of India and Burmah.	
1. ABORIGINAL TRIBES.	
Dhángar	5,667
Kanjhar	43
Kharwár	6,015
Carry forward,	11,725
Brought forward,	11,725
Kol	985
Mál	71
Naiyá	95
Nat	590
Paháriyá	1,204
Santál	16,468
Thárú	48
Total	31,186
2. SEMI-HINDUISED ABORIGINALS.	
Baheliyá	1,414
Bárí	305
Bhuiyá	33,163
Bind	2,525
Cháin	2,611
Chámár	63,025
Dom	12,961
Dosádh	65,713
Gangauntá	46,100
Hárí	2,441
Kádar	7,120
Mahelí	548
Márkándí	3,587
Mihtar	756
Mukerí	56
Musáhar	69,907
Paliyá	164
Carry forward,	312,396

Name of Nationality, Tribe, or Caste.	Number.
Brought forward,	312,396
Pásí	5,258
Rajwár	289
Total	317,943
3. Hindus.	
(1) *Superior Castes.*	
Bráhman	50,443
Rájput	52,785
Ghátwál	2,158
Total	105,386
(2) *Intermediate Castes.*	
Bábhan	39,764
Baidyá	30
Bhát	2,975
Káyasth	16,784
Kishanpachhí	376
Total	59,929
(3) *Trading Castes.*	
Agarwálá	728
Agarárí	196
Bais Baniyá	42
Baniyá	23,992
Barnawár	1,307
Jaunpurí	565
Kamalkalá	8
Kasarwání	598
Kasandhán	1,083
Kath Baniyá	74
Khandéwál	68
Khatrí	634
Kolapúrí	16
Máhurí	36
Márwárí	355
Nauniyár	108
Rauniyár	897
Saráwak	20
Sinduriyá	214
Total	30,941
(4) *Pastoral Castes.*	
Garerí	4,116
Goálá	335,137
Gujar	63
Ját	2,951
Total	342,267

Name of Nationality, Tribe, or Caste.	Number.
(5) *Castes engaged in preparing Cooked Food.*	
Halwaí	21,096
Kándu	23,916
Total	45,012
(6) *Agricultural Castes.*	
Baurí and Tambulí	7,270
Kaibata	311
Koerí	81,417
Kurmí	16,827
Malí	2,877
Nágar	4,002
Rájdhób	1,307
Total	170,119
(7) *Castes engaged chiefly in Personal Service.*	
Amanth	6,372
Dhánuk	98,597
Dhobí	15,842
Hajjám, or Nápit	27,181
Kahár	22,127
Total	170,119
(8) *Artisan Castes.*	
Barhái	4,598
Bhaskár	8
Churihárí	93
Darzí	88
Kánsárí and Thátherá	4,692
Kumbhár	25,669
Laherí	1,306
Lohár	22,405
Rangsáj	5
Sonár	9,646
Sunrí	36,851
Telí	64,103
Total	169,464
(9) *Weaver Castes.*	
Benaudhiyá	244
Chapwál	37
Dhuniyá	159
Jogí	167
Carry forward,	607

Name of Nationality, Tribe, or Caste.	Number.
Brought forward, .	607
Juláhá . . .	21,048
Khatba . . .	9,837
Patuá . . .	872
Tántí . . .	62,946
Tattama	3,596
Total .	98,906
(10) *Labouring Castes.*	
Batar . . .	10,343
Beldár . . .	11,238
Korá . . .	74
Nuniyá . . .	3,436
Pairágh . . .	6,466
Total .	31,557
(11) *Castes engaged in selling Fish and Vegetables.*	
Khatík . . .	1,323
Turáhá . . .	68
Total .	1,391
(12) *Boating and Fishing Castes.*	
Banpar . . .	1,184
Chabí . . .	9,926
Dhimar . . .	23
Gonrhí . . .	31,306
Kaláwant . .	44
Keut . . .	54,594
Málá . . .	11,754
Muriyárí . . .	1,573
Surhiyá . . .	1,475
Tior . . .	6,678
Total .	118,557
(13) *Dancing, Musician, Beggar, and Vagabond Castes.*	
Bhánr . . .	951
Dhárhi . . .	1,202
Gandharbá . .	31
Carry forward, .	2184

Name of Nationality, Tribe, or Caste.	Number.
Brought forward, .	2184
Jagwa . . .	72
Kheltá . . .	407
Pawariyá . . .	85
Total .	2,748
(14) *Persons enumerated by Nationality only.*	
Assamí . .	2
Marhattá . . .	18
Total .	20
Grand Total of Hindus	1,302,835
4. Persons of Hindu Origin not recognizing Caste.	
Aghori . . .	312
Atith . . .	57
Vaishnav . . .	3,066
Kabírpanthí . .	53
Nánakshábí . .	118
Sanyásí . . .	564
Shaiv . . .	98
Sikh . . .	12
Sutrashábí . .	27
Native Christians .	363
Total .	4,670
5. Muhammadans.	
Mughul . . .	75
Pathán . . .	5,453
Sayyid	1,599
Shaikh . . .	47,436
Unspecified . .	114,863
Total .	169,426
Total of Natives of India . . .	1,826,060
Total of Asiatics .	1,826,121
Grand Total .	1,826,290

THE ABORIGINAL AND HILL TRIBES chiefly inhabit the jungles and hills of the southern *parganás* of the District. The most numerous are the Santáls, Kharwárs, and Dhángars (or Uráons). The numbers of each tribe have been given in the preceding list; the total amounts to 31,186.

EMIGRATION AND IMMIGRATION.—The people of Bhágalpur cling closely to their homes. Even in years when the out-turn of crops has proved meagre, and food has sold at or near famine prices, they have not been known to emigrate in any appreciable numbers. It may be safely said that nobody emigrates, who can get such a wage for a good day's work as he can live on at home. The people are habituated to much hardship; their wants are few; they know no luxury; and consequently, the little they earn is always sufficient to meet their bare necessities. The amount of labour procurable is fairly equal to the demand; and until there is an actual difficulty in getting employment, the people will not leave their own country in any number.

The following is a return of the emigrants registered in the Magistrate's office. For Assam, Cachar, and similar eastern Districts:—In 1872, 52 adult male coolies and 23 adult female coolies, total 75; amongst whom were 3 Gangauntás, 14 Dhánuks and Kurmís, 5 Ghátwáls, 3 Musalmáns, 15 Musáhars and Dhángars, 6 Kahárs and Kámkars, 5 Goálás, 5 Koerís, and only 6 Dosádhs. Five infant children accompanied the emigrants, but were not separately registered. In 1873, 221 adult male coolies, 38 adult female coolies, and 1 boy, total 260; of whom there were 27 Dhánúks and Kurmís, 53 Ghátwáls, as they called themselves, but really members of the minor hill tribes or Santáls, 15 Musalmáns, 36 Musáhars and Dhángars, 6 Kahárs, 9 Málás, 10 Santáls, 8 Rájputs, 13 Goálás, 6 Koerís, 10 Dosádhs, 4 Hajjáms, 3 Kulwars, 3 Sikhs, 7 Kándus, 3 Telís, 3 Bráhmans, 2 Dhobís, 3 Nuniyás, 4 Binds, and 1 Darzí. Fourteen infant children accompanied the coolies, but were not registered separately. No emigrants were registered in 1874, the year of the famine, in consequence, it is believed, of the liberal nature of the relief distributed by Government to the labouring classes.

For British Demerara, in 1872, there were registered 29 adult male coolies, and 5 adult female coolies, total 34; amongst whom there were 10 Musalmáns, 4 Goálás, 6 Rájputs, 4 Dhánuks, and 2 Bráhmans. In 1873, there were registered 56 adult male coolies and 19 adult female coolies, total 75; of whom there were 5 Musalmáns, 6

Rájputs, 12 Dhánuks, 9 Bráhmans, 6 Kánduş, 7 Kahárs, and 5 unregistered infant children. In 1874 there were 25 adult male and 18 adult female coolies, total 43; of whom there were 2 Musalmáns, 2 Rájputs, 4 Dhánuks, 17 Koerís, 2 Dosádhs, and 4 Tatwás. In this year also 5 unregistered infant children accompanied the emigrants.

For the French Island of Guadaloupe, in 1873, there were registered 41 adult male coolies and 12 adult female coolies, total 53; of whom there were 10 Kurmís, 4 Goálás, 12 Musáhars, 5 Bráhmans, 3 Kahárs, 6 Tántís. No coolies were registered in 1872 or 1874, a circumstance explained by the fact that no agent for the Island seems to have visited the District except in 1873.

For Natal in 1874, there were registered 24 adult male coolies and 7 adult female coolies, total 31; of whom there were 3 Rájputs, 3 Kurmís, 3 Dosádhs, 3 Goálás, 7 Musalmáns, 3 Telís, 3 Musáhars. No coolies were registered for Natal in 1872 or 1873.

For the Dutch settlement of Surinam, in 1873, there were registered 123 adult male coolies and 29 adult female coolies, total 152; of whom there were 8 Bráhmans, 6 Kándus, 8 Kahárs, 12 Dosádhs, 4 Nauniyárs, 3 Baniyás, 5 Koerís, 8 Rájputs, 18 Musalmáns, 4 Tántís, 13 Musáhars, 8 Goálás, 22 Kurmís, 5 Bhúiyás. Thirteen infant children accompanied the coolies, but were not registered separately. There were no coolies registered in 1872 or 1874.

The total number registered for Assam, Cáchar, &c., was 335 in 3 years; for Demerara 152 in 3 years; for Guadaloupe 53 in 1 year; for Natal 37 in 1 year; and for Surinam 152 in 1 year; total 723 in 3 years.

A noticeable fact in connection with emigration is that many of the persons recruited and registered are not residents of the District. A large portion of them are strangers who come to Bhágalpur in search of employment, and, failing to find any, are glad to get the opportunity of emigration.

As regards immigration and internal movements of the people there is little to be mentioned. *Pálki*-bearers leave their homes and go to the Headquarters Station, in parties varying in number from 16 to 30, in search of employment. There is also a movement of labourers from the *rabí* tracts to cut the rice in the beginning of the cold weather, and in the opposite direction to harvest the *rabí* in the spring.

HINDU CASTES.—The District of Bhágalpur is remarkable not

only for the number of individual castes met with in the population, but also for the number of sub-divisions of these castes. Thus, in the case of Brahmans, members of seven of the ten main sub-divisions have more or less settled in the District, and many of the supplementary or eccentric tribes are also represented. In the following pages I have given the name, sub-divisions, occupation, and *locale* of each caste; and the castes have been arranged, as far as possible, according to their recognised position in the social scale. I have added the number of each as given by the Census returns of 1872, and have noticed some instances of peculiar religious rites and deities, principally amongst the lower castes.

(1) THE BRAHMANS for the most part belong to the Kanyákubjá, Gaur, Maithilá, and Sákádwípí tribes. The Kanyákubjá, better known as the Kanaujiyá Bráhmans, are represented by three sub-divisions in Bhágalpur, the Kanaujiyá Bráhmans proper, the Sarwariyás, and the Kanaujiyá Bráhmans of Bengal. The first have seven *gotras* or clans, bearing the titles of Awasthí, Misr and Díkshit, Shukul, Trivedí and Pánde, Páthak and Dube, Tiwárí, Bajpái and Chaube. These are titles of distinction; of which Dube means a man learned in two Vedas, Trivedí in three, and Chaube in the whole four. The Sarwariyá Bráhmans differ very little from the foregoing. Their *gotras* are more numerous, but contain most of those of the Kanaujiyás proper, whilst their titles are the same, with the addition of two, Upádhiyá and Ojhá. This tribe is supposed to be constituted by the descendants of those Bráhmans who originally occupied the country beyond the Sarju river, in the kingdom of Oudh, and who were, tradition reports, emigrants from Kanauj. The word Sarwariyá is a corruption of Sarjupáriyá, which comes from Sarju, the river of that name, and *pár*, the other side. Socially, the Sarjupáriya Bráhmans are not considered of equal rank with the Kanaujiyá Bráhmans proper, although they themselves do not admit the inferiority. One tradition states that they were degraded on account of their receiving alms, whereupon Ráma took them under his protection, and gave them possessions beyond the Sarju. Another account, more gratifying to the Sarjupariyás, is that they were specially invited from Kanauj by Ráma at the termination of the war with Ceylon. The pure Kanaujiyás take the daughters of Sarwariyás in marriage for their sons, but will not give their own daughters in marriage to the Sarwariyás. The former also will not eat anything made of flour and prepared by a Halwái, nor sweetmeats or *puris* made

with *ghí* supplied by a person not of their own caste. The Sarwariyás have no scruples on these points. The Rárhi and Barendrá Bráhmans of Bengal have been described at some length in the Accounts of the Districts of the Twenty-four Parganás (Vol. I., pp. 53-55), and Rájsháhí (Vol. VIII., pp. 41, 42). The other septs of Bengálí Kanaujiyá Bráhmans are but thinly represented in this District.

The Gaur Bráhmans of Bhágalpur all say that they originally came from Rájputaná, principally from the states of Jipur and Bikanír. A few families, which have been settled in Colgong since at least the middle of last century, claim the same origin. They are divided into two sub-divisions, the Adi-Gaur, or original Gaurs, and the Cháshní Gaur, so called from their preparing sweetmeats and confections of fruits. Seven *gotras* or families of this tribe are met with in Bhágalpur, called Biswamitra, Bharaddwáj, Mádh, Gautáma, Jamdagni, Angerá and Bashishth. They employ themselves principally as religious guides, and in reading and explaining the Ramáyan and Srí Bhágabat in the rural villages. Those who take to the occupation of priests are forbidden to call themselves by any family name, and are simply known as *purohits*. The poorer members of the tribe keep *bhatás* or boarding-houses, in which Hindus are housed and fed for a few rupees a month, with the advantage of having their food cooked by a member of the holy caste.

The Maithilá Bráhmans are amongst the most numerous in Bhágalpur, a fact specially noticed by Mr Sherring in his "Hindu Tribes and Castes." They are divided by the Ganges into two distinct sections who do not intermarry, though so far as names go, they belong to the same septs and families. Those of the north, who claim to be pure Tirhutiyá Bráhmans, look down upon their brethren on the south of the river. There are four sub-tribes of Maithilá Bráhmans, which are all found in Bhágalpur, Adá Maithilí, Sárátrí, Jogá, and Chanjolá. The principal *gotras* or septs are Kásyap, Sandil, Vatsá, Bharadwáj, Parásar, Gautáma, and Jamdagni. The Maithilá Bráhmins are remarkable for an institution very similar to the Kúlinism of the higher Bengalí Bráhmans of the delta, but regulated in a more special manner than in Bengal. For this purpose assemblies or *sabhás* are held at Sauráth in Tirhut, Bangáon and Barerí in Bhágalpur, and Barhará in Purniah, at which Bráhmans who have marriageable children attend. A number of Bráhmans of supposed learning, called *panjiyárs*, examine the *kúshtípatras* or genealogy and circumstances of the birth of each child, and decide who are of equal

rank and good fortune; in the case of a boy and girl being unequal in these respects, they settle what is the amount of *pan* or dowry that should be given in order to equalise them. It is noticeable that a father buys a wife of superior qualities for his son as often as a high caste husband for his daughter, whereas amongst the Kulins of Bengal only in the latter case are pecuniary arrangements admissible. However, the two systems seem to have much the same effect, as under both a man may sell himself, and sometimes marries in this way as many as twenty-five wives, whilst a woman is allowed only one husband. These institutions are said to be of no recent origin; but it is remarkable that such a careful observer as Dr Buchanan Hamilton, who has given a detailed account of the Bráhmans of both Bhágalpur and Purniah, makes no mention of them. Of late years, the Maithilá Bráhmans affect to discountenance the use of drums and noisy processions, usual amongst Hindus at the time of marriage. The Mahárájá of Darbhangah belongs to this tribe of Bráhmans.

Amongst the other tribes, a few of the Sáraswat sept are met with in the town of Bhágalpur. Utkala or Uriyá Bráhmans are to be seen in considerable numbers in all parts of the District, enlisting pilgrims for the great temple of Jagannáth at Purí. One of the petty *zamíndárs* of *parganá* Bhágalpur was a Drávira Bráhman. He is now dead, but several of his clan still reside on the property. The Karnáta Bráhmans who visit Bhágalpur are of low position, and are met with mostly as actors of religious plays or *játrás*. A performance called the *rásdhárí nách* is peculiar to them. Mr Beames, in his edition of Elliot's "Races of the North West Provinces," notices that, in *parganás* Dhaphar and Náthpur, there is a tribe of Bráhmans who use the Pathán title, Khán, which was given them by one of the Emperors of Dehli. The females of this tribe, however, do not take the title of Khánam, which would be the proper feminine but call themselves Khányám.

At least equal in numbers to the Maithilá Bráhmans is the supplementary or eccentric tribe of Sákádwípí Bráhmans. The cause of their exclusion from the foregoing divisions is not explained, but it seems certain that they were never included in them. The following account of them, condensed from Mr Sherring's book, shows that their position is not as good as that of their caste fellows of the ten tribes. The original country of the Sákádwípí Bráhmans was the ancient kingdom of Magadhá. As this tract is always regarded by the Hindús as particularly impure, so that whoever dies there becomes in the next birth

an ass, it is very probable that the indigenous Bráhmans of that territory are, on this account, considered unworthy to be ranked with other Bráhmanical tribes. The Sákádwípís are found in considerable numbers in their primitive seat, yet many families have migrated to other parts of the country. They do not, however, form alliances with other Bráhmans, though they freely intermarry amongst themselves. Their test applied to a stranger pretending to be a Sákádwípí, is, Mr Sherring states, to offer him what is called *jhúthá páni*, or water from a vessel from which another person has drunk, a custom prohibited by all strict sects of Hindus. Should the stranger not be a Sákádwípí, he will refuse the water, probably with some indignation, as by drinking it, his caste, whatever it was, would be broken. If he be a Sákádwípí, however, he will take it readily. Although this tribe, like all others, is loath to depreciate itself, yet it is unquestionably of lower rank than the ten tribes. In the District of Sháhábád Sákádwípís many belong to the sect of Rámanand. A probable cause of the impurity of Southern Behar may be found in the fact that it was the centre of Buddhism and preserved that faith long after other parts of Hindustán had been reconquered by the Bráhmans.

Dr Buchanan Hamilton seems to have obtained a more favourable account of the Sákádwípí tribe during his Statistical Survey of this District. He reproduces a tradition that they were the original stock of all Bráhmans, who came first from the fabled country of Sáká and settled in Magadhá, whence the majority afterwards migrated to Kanauj. Only those who stayed behind retained the name of the parent tribe. He gives the following account of their origin, as related in the *Puránas*, or later sacred writings of the Hindus. "All other Bráhmans are supposed to be descended from the original inhabitants of this earth, Jambudwíp, which is surrounded by a salt sea; but there are certain Bráhmans who are supposed to have come from a world called Sákádwíp, which is surrounded by a sea of milk. An account of these places may, it is said, be found in the *Brihannaradiyá*, one of the eighteen *Puránas* composed by Vyas. The manner in which these Bráhmans came to this earth is said to be related in the *Samba Purána*, a portion of the *Upá Purána*, which also Vyas is said to have written. Samba, the son of the god Krishna, having offended his father by an intrigue with one of his sixteen hundred wives, was smitten with a distemper. A Múni or Bráhman of the old school, who was named Narad, advised Samba to send Garur, the sacred vulture on which his father rode, to Sákádwíp for a physician. The

bird accordingly seized three Bráhmans with their wives and brought them to this earth, where all their descendants continue to practise medicine. The descendants of the three Bráhmans form three different families, Bálaniyá, Pithiyá, and Chonchiyá, so called from their ancestors having been carried on the head, on the back and in the bill of the bird. The first are the highest; but they all intermarry, nor are the descendants of the same parent stock prevented from intermarriages. They have *gurus* and *purohits* of their own caste. They speak the Hindí language, and some of them have a knowledge of Sanskrit. Bhágalpur seems to be the chief place of their residence. The whole assume the title of Misra, that is, persons who have acquired a mixture of all kinds of learning, but in this District no one is considered as a man of great science. They are *purohits* for many of the Kshattriya Rájputs and Bhuinhár Bráhmans; but others of these castes content themselves with ordinary Bráhmans. The Sákádwípís are chiefly followers of Mádhav, and worship Krishna and Rádha." Dr Buchanan Hamilton estimated that there were from two to three hundred families of this clan in Bhágalpur District. The number is now probably greater, although the area of the District has been much reduced. He adds:—"They generally practise medicine, by which they probably recommended themselves when they arrived from their original country; and most of them understand the books on their science which are to be found in the Sanskrit language. Many of them go abroad in search of employment to other Districts, a few have studied Persian and entered into the management of worldly affairs. They act as *gurus*, or religious instructors for themselves, but hire Maithilás to perform their ceremonies. The people of the sect of Saur, who worship the sun, give much of their offerings to the Sákáls, who are considered as peculiar favourites of the great luminary; but most of the Sákáls are of the Saktí sect. They are divided into eighteen families, and a man cannot marry a woman of the same family with himself. They say that in Sákádwíp there were four classes of men; first, Magas, from whom the Bráhmans are descended: secondly, Magadás, who were the military tribe of the country: thirdly, Manasás, who were merchants; and fourthly, Mandagás, who were the labourers; but none of the three lower tribes came with the Magas from their original country. They still acknowledge the name of Magas." Sáká is explained by some to be another name for Lanká or Ceylon.

A few Mathurá or Chaubí Bráhmans are met with. I cannot trace

to what large tribe they were formerly attached. They are now a separate and not numerous clan. They are very fine men, and find employment as *barkandázs*, or treasure guards, to landholders, and sometimes as athletes and wrestlers exhibiting in public. Some Káshmírí Bráhmans come as traders to Bhágalpur, but their number is quite insignificant. They are one of the oldest tribes of Bráhmans; but as they are believed to follow the custom of their country in eating animal food, they are despised by their caste fellows of the plains. Nepálí Bráhmans are found in some numbers in the north of the District. Tradition assigns to them an honourable descent, and represents them as an offshoot of the Kanaujiyá sept. Their present lax habits, however, in eating the flesh of buffaloes, and in drinking ardent spirits, cause them to be regarded with contempt by the stricter tribes. They are divided into two chief classes here—the Upádhyayás, or those of pure descent, and the Káisís, who are the children of Bráhmaní widows.

The only class of Bráhmans who are regarded as actually degraded from, as distinguished from inferior to, the ten tribes, are the Mahápatras, who hold the same place here that the Agradánís do in Bengal. Their sin is the receiving gifts of excessive amount from the purer castes, or presents of any kind from the lower and unclean classes. They are principally employed in times of mourning, and on the occasion of a death. The day after a Hindu dies, an earthen vessel called a *ghát* is filled with water and placed beneath a tree on a small tripod, or *tekátiyá*, made of fresh branches of *jhau* (Tamarix Indica *v.* dioeca) or *arhar* (Cytisus cajan). In Bengal, the *bhútráj* (Osmunda flexuosa) is the wood most used. The Mahápatra, or Mahá Bráhman as he is also called, blesses the vessel, in the bottom of which a small hole is bored. It is then filled with water, which trickles out in drops, but is replenished morning and night. The person who is to apply the torch to the funeral pile, prepares the *tekátiyá*, places the earthen vessel on it, fills it with water, and every evening for ten days places over its mouth a lighted lamp or *chirágh*. The water is intended to quench the thirst of the departed spirit; and the lamp to give it light through the darkness of the night. The Mahá Bráhman is present on the first day, and recites *mantras* or sacred texts for the future happiness of the deceased. After a prescribed number of days he appears again, breaks the vessel, and demands his customary reward, consisting of the clothes, palanquin, and all other personal effects

of the departed, as well as food and money. According to the old ritual, when a Bráhman died, the vessel was hung up for ten days before being broken; for a Kshattriya, twelve days; for a Vaisya, fifteen; and for a Súdra, one month. Now-a-days, all share alike, and the vessel is suspended during ten days for every one. Although the title of Mahá (or Great) Bráhman is given to the Bráhman officiating on these occasions, he by no means holds the position his name would seem to imply, as it is in fact an epithet of contempt. No other Bráhman will touch a Mahá Bráhman; should he by chance do so, he must bathe and wash his clothes. The adoption of this title of contumely by the class itself is remarkable. *Purohits*, or officiating priests, who may be of any tribe, are inferior to their tribe fellows, and are ranked with the castes for whom they sacrifice. The total number of Bráhmans of all tribes in Bhágalpur District, according to the Census of 1872, is 50,443.

The BHUINHARS, landholding or military Bráhmans, or Bábhans, as they are differently called, are a caste that deserves particular notice. In the Census Returns, they have been refused a place amongst the superior castes, and ranked only as the first of the intermediate castes. At the same time, some of the highest authorities on this question have recognised their claim to descent from the sacred order. All writers, however, have failed to explain the cause of their present subordinate position. They are supposed to be a branch of the Sarwariyá Bráhmans, though some of them, particularly in the district of Sáran, seem to be allied to the pure Kanaujiyás. In support of this view, Sir Henry Elliot, in his *Supplemental Glossary*, says:—"We perhaps have some indications of the true origin of the Bhuinhárs in the names of Gargábhúmí and Vatsábhúmí, who are mentioned in the *Harivánsa*, as Kshattriya Bráhmans, descendants of Kasiyá princes. Their name of Bhúmí, and residence at Kásí (Benáres) are much in favour of this view; moreover, there are to this day Gargá and Vatsá *gots*, or *gotras*, amongst the Sarwariyá Bráhmans." They are usually called Thákur and Gautám by the common people—names which evince a Bráhman connection, and are often saluted with the *pranám*, or the respectful obeisance made only to Bráhmans. Their *gotras*, family names and titles, are identical with those borne by Bráhmans, except in the case of the name Sinh, which, as it is a term denoting prowess, they have probably acquired since they have taken to military pursuits. They follow the Yajur and Sama Vedas. Their present rank below pure

Bráhmanic tribes Mr Sherring conceives to be due to three principal causes: "(1) The Bhuinhárs are addicted to agriculture—a pursuit considered to be beneath the dignity of pure, orthodox Bráhmans. Their name is partly derived from *bhuín* or *bhúmi*=land. (2) They have accepted and adopted in their chief families the secular titles of Rájá, Maháráj á, &c.—distinctions which high Bráhmans altogether eschew. Hence such Bhuinhárs have, in a sense, been degraded from their position of Bráhmans to that of Rájputs, whose honorific title of Sinh they commonly affix to their names. The Maháráj á of Benáres, who is the acknowledged head of the Bhuinhár Bráhmans in that city, is styled Maharáj á Iswári Náráyan Sinh; and the title of Sinh is borne by all the members, near and remote, of the Maháráj á's family. (3) The Bhuinhárs only perform one-half of the prescribed Bráhmanical duties. They give alms, but do not receive them; they offer sacrifices to their idols, but do not perform the duties and offices of a priesthood; they read the sacred writings, but do not teach them." Their chief *gotras* are Garg, Gautáma, Sándil, Kásyap, Bháradwáj and Vatsá; and their titles Misr, Díkshit, Upádhyayá, Pánde, Tiwári, Páthakh and Bharsi Misr. Pure Bráhmans relate that, about a thousand years ago, a Rájá named Ripanjái drove them out of Behar, and raised to the priesthood Mlechhas, or men of the most impure and lowest castes, boatmen and fishermen, Kaibarttas, Palwás, and Palindás; and that the Bábhans are the descendants of these men. Dr Buchanan Hamilton, in 1810, estimated the number of Bhuinhár Bráhmans in Bhágalpur District at ten thousand families, or between forty and fifty thousand souls. The number ascertained by the Census of 1872 was 39,764.

(2) KSHATTRIYAS. Three seemingly distinct tribes, which each claim descent from the military caste of the old Hindu political system, are to be recognised in Bhágalpur District. Their distinctive character is shown by the fact that full connubial rights do not exist between any two of these divisions. The three are called Kshattriyas, Khatrís, and Rájputs, and stand in this order in social position at the present day. The first assert that they are the pure military caste described by Manu. This claim is entirely denied by the Bráhmans, who, however, join the common people in paying greater respect to these claimants than to the other two divisions. The Kshattriyas are mostly members of what are known as the thirty-six Royal Tribes of Rájputs and their branches, the Surjabansís, Chan-

drabansís, Gahlúts, Sisodiyás, Yadus, Ráthors, &c. Numerous other Rájput clans, more or less connected with these royal races, also call themselves Kshattriyas, but rarely succeed in obtaining any recognition as such, and still more rarely intermarry with the families of undoubted lineage and purity of blood.

KHATRIS.—The second division, the Khatrís, has been classed amongst the Trading Castes in the Census returns of 1872, on the ground that very many of its members engage largely in commerce. But it is a well-known fact that a very considerable proportion of them are found in such employments as treasure-guards, *zamíndárs'* personal guards, and warehouse and storehouse guards, which in India are all semi-military occupations; indeed, most writers on this caste seem to have overlooked the great number of Khatrís in non-commercial pursuits, whilst regarding merely the remarkable success of a certain number of them in trade and commerce. Mr Sherring gives the following account of them in his "Hindu Tribes and Castes:" "This Hindu tribe is an ethnological puzzle. In some respects they resemble the great Kshattriya or Rájput race; in others they differ from it. Instead of delighting in war, they are exclusively devoted to trade; and consequently are naturally placed among the commercial classes. Judged by their own traditions and social habits, they are as high in rank as Rájputs. Indeed, in Benáres they lay claim to a closer observance of the ancient customs of Rájputs than is practised by modern Rájput tribes. This claim, as stated to me by a native gentleman of the Khatrí tribe, of high respectability in Benáres, is as follows: The sacred cord is worn by Kshattriyas and Khatrís, as well as by Bráhmans; but while formerly Kshattriya boys were invested with it at the age of eight, like Bráhman boys, they are not invested with it now until their marriage; yet Khatrís have preserved the old custom, and their male children receive the cord on reaching eight years of age. Moreover, Khatrí boys at the same age begin to study the Vedas, to repeat the *gayatrí*, or sacred text spoken by all Bráhmans at their daily devotions, and to perform other religious duties. Not so the Kshattriyas, who do not study the Vedas at all, nor repeat the *gayatrí*, and who commence their religious exercises at no fixed age. Again, in ancient times, as is stated in the Mahábhárata, and other Hindú writings, Bráhmans would eat certain food *(kachha kháná)* cooked by Kshattriyas; they will not do so now, yet they have no objection to partake of such food when cooked by Khatrís. In regard to the family priest also, formerly he was of the

same *gotra* or general order as the Kshattriya in whose house he dwelt: but this is not the custom now, yet it is so in the case of the Khatrí caste." From a religious point of view, the Khatrís are remarkable for having supplied the Sikhs with a priesthood, although very few of them are themselves Sikhs. Both Nának and Gobind were Khatrís. The Emperor Akbar's famous finance minister, Todar Mall, was also a Khatrí. Their number in the District of Bhágalpur, according to the Census of 1872, is 634, which is supposed to represent only those engaged in trade, as many of them in other employments call themselves Kshattriyas, and were entered as Rájputs.

RÁJPUTS.—The third division to which I have referred above are the Rájputs. This caste is too well known to require any detailed description. The principal families found in Bhágalpur District are Surjabansí, Chaudrabansí, Raghúbansí, Rátór, Sisodiyá, Gahlút, Gautáma, Chanbán, Baghel, Jádab, Hánrá, Hargúnjar, Gandwariyá, Kindwár, Gráisht, Bindwár, Sakarwár, Chaupáriyá, Ujjáin, Súrkhí, Barhatá, Singer, Khánpuriyá, Bhadwariyá, Tuar, Kachwahá, Báis, Pamár, Salankí, and Káinchí. The Rájputs claim the same *gotras* as Bráhmans. They number 52,785, and are most numerous in Madahpurá and Supul. In my account of the Ethnical Division of the People, (*ante*, p. 48) I have shown reason for doubting whether many so-called Rájputs in the north of the District really belong to this caste.

(3) GHÁTWÁLS are not a separate caste, but a class claiming to be Kshattriyas, whose profession it was in former times to guard the hill-passes, and prevent the incursions of predatory and hostile tribes on the plains. In return for this service, they received grants of land which they held rent-free. They still hold some land exempted from assessment, but much has been resumed, as the service in reward for which the land was granted is now no longer required or performed. They are entirely confined to the Bánká and Katúriyá police divisions. In the Statistical Account of Bográ District (vol. viii., p. 172) I have given reasons for doubting the fitness of their being included, as they are in the Census returns, amongst superior castes. Number in Bhágalpur in 1872, 2158.

(4) BAIDYAS are the hereditary physicians of Bengal proper, and as such have been described in the Account of the Twenty-four Parganás (Vol. I., pp. 58, 59). In this District they number only 30, of whom 28 live in the town of Bhágalpur.

(5) KAYASTHS are the writer caste of Hindustán. They hold a high place in Hindu society, which they owe rather to their education

and ability than to descent, as they are invariably spoken of by Bráhmans as Súdras. The sacred order assert that the Káyasths sprang, like other Súdras, from the feet of Bráhma; whilst they themselves say they owe their name to their having originated in the body or *káyá* of the Creator. They trace their descent from Chitraguptá, a grandson of Bráhma. The *Játimálá* says they are true Súdras, whilst Manu represents them to be the offspring of a Bráhman father and a Súdra mother. They hold a high position at the bar, and are also largely employed as writers, clerks, and accountants in private as well as in government offices; some are landholders of considerable estates. They are divided into twelve sub-castes, five of which are found in Bhágalpur,—Máthúr, Bhatnágar, Sribástab, Karan, and Amasht. There is also a sub-caste called Maithilá, the most numerous in Bhágalpur, which is peculiar to North Behar, and claims to be a branch of the Karan Káyasths. They say that the Karans, in passing down eastwards from Kanauj, stayed in Tirhut for a time, and that some of them settled there. These settlers were the ancestors of the Maithilá Káyasths who are the lowest in popular esteem, and none of the other divisions will eat or intermarry with them. Of the other sub-castes, the Máthúrs have the privilege of choosing wives from the remaining eleven, but do not give their daughters in marriage to any of them. All Káyasths may eat together, but there is no intermarriage except in the case just referred to. Owing to their marrying largely into the other sub-castes, the pure Máthúrs are said to be diminishing in numbers. The Bhatnágars and Máthúrs are remarkable for eating cooked rice and pulses, without removing their outer garments; in which respect they differ from all other Hindus, who invariably, when partaking of cooked food, in which no *ghí* (or clarified butter) has been used, wear only a single cloth round the loins. The Sribástab sub-caste is the least numerous in Bhágalpur, and, as in most parts of Hindustán, is considered to be of the purest blood. Besides the foregoing sub-castes, which may be called the Hindustání Káyasths, there are those of Bengal Proper, divided into Uttarárhí, Dakshinárhí, and Bárendrá Káyasths. As compared with those of Hindustán, they are few in number in Bhágalpur. They eat together, but do not intermarry. Káyasths of all kinds numbered 16,784 in the District of Bhágalpur in 1872.

(6) BHÁTS are heralds and bards, but have very much declined from their former position. In ancient times they are said to have improvised poetry on the occasions of marriages and meetings of

great chiefs. They now rarely pretend to such a gift, but still exhibit considerable skill in reciting passages from the early heroic poetry of the Hindus. The only form of extemporary composition they use is a pompous and verbose prose, in which they celebrate the genealogy of any respectable family who may engage them, or recount the history of the neighbourhood at social gatherings. They claim to be fallen Bráhmans, and wear the sacred thread. They are, however, alleged by other castes to have sprung from the union of a Kshattriya with a Vaisya woman or a Bráhman widow. Although a distinct caste, both their name and profession are appropriated by Muhammadans. They are distinguished by not permitting their wives and daughters to sing in public, as is done by the Muhammadans. The women of the Kathaks are the only Hindu females of reputation who do so. The Bháts number 2975 in Bhágalpur, being most numerous in the south of the District. There is also a large community of them in the police of division Náthpur, in the north-east corner bordering on Purniah.

(7) The Agarwálás, or, as they are more frequently called, Márwáris, are a wealthy caste of up-country traders. The following account of the origin of their name and their early movements is condensed from a manuscript note supplied to Mr Sherring by Bábu Harish Chandra, the *chaudharí* or headman of the clan in Benáres:—The Agarwálás are by far the most important family of the Vaisya tribes. They affect to speak of themselves as the only true Vaisyas, and some *pandits* are found to support their claims. They have a tradition that they came originally from the banks of the Godávarí, and that their common ancestor was Dhan Pál. This man had a daughter named Muktá, who married one Yágyavalkyá, to whom she bore eight sons. Their descendants became scattered over the country, even as far as Gujrát; and, gradually forsaking the customs of their caste, mingled with the Súdras. One only remained faithful, Agar Sen, or, as he is otherwise called, Agar Náth, or simply Agar, from whom all Agarwálás have sprung. At the present day, Pál is a common name amongst the Kumbhár or potter caste—a circumstance that does not seem to indicate as pure a descent as the Agarwálás claim. This patriarch Agar lived with his wife Madharú at Agroha, now a small town on the confines of Hariána, where the family prospered, and became powerful. During the struggle between the Buddhists and Hindus, thousands of Agarwálás are said to have been killed; and many more, to save themselves, apostatized to Buddhism.

Sir Henry Elliot states, in his *Supplemental Glossary*, that the Agarwálás emigrated from Agroha to all parts of India, after the capture of that place by Shaháb-ud-dín Ghorí. This statement is corroborated by the traditions of the tribe in Benáres, that a heavy blow was inflicted by this monarch on their ancestors in Agroha, which caused their dispersion over Upper India. The Agarwálás speak of this conflict with the Muhammadans as peculiarly disastrous to their tribe, not only in destroying its integral character, and breaking it up into numerous sub-divisions, but also in the great slaughter which ensued, and in the multitude of women who immolated themselves as *satís* on the funeral piles of their husbands. Throughout the whole of the earlier epoch of Muhammadan rule in India, the Agarwálás continued in a very depressed condition. With the accession of the Mughul emperors, however, the circumstances of the tribe began to improve, and gradually the Agarwálás made their way to posts of honour. The Púrbiyá, or eastern Agarwálás, form one large branch, in contradistinction to the Pachhainyá or western branch. The former are regarded as of older origin. The two divisions may eat together, but of late years, in consequence of a tribal dispute, they do not intermarry. The Agarwálás are particular in not eating meat, and their widows do not re-marry. Probably one-half of the entire tribe are attached to the Jain religion; and in the eastern Districts of the North-Western Provinces they intermarry with the Saráogís—a well-known Jain sect. The Census Report of 1872 enumerates the Agarwálás and Márwárís separately, returning them as numbering respectively 728 and 355, although the latter name has become by use distinctive of the Agarwálás, and particularly of the Jain members of the caste. The distinction in the Census Report may, however, make the number of Agarwálás more accurate, as many up-country traders call themselves by the uncertain appellation of Márwárí, instead of giving their proper caste denomination, in the hope of being considered Agarwálás.

SUDRA CASTES.—It is impossible in Bhágalpur District to determine the pure Súdra castes, or those from whom a Bráhman can take water or uncooked food without injury to his caste. In Bengal, they were originally nine, known as the Nabasáks; but even there they have in most Districts doubled in number, partly in consequence of some of the larger of the nine castes having broken up into minor divisions, with distinct names and marriage rites, and partly by reason of some lower castes having pushed themselves into a higher position by

means of increased wealth, as in the case of the Tilís. The word 'Nabasák' is not in use in this District, and is not understood except by the highest castes. The uncertainty in the number of pure Súdra castes, I attribute largely to the number of divisions of Bráhmans. I find that the Bengálí Bráhmans are the most chary in recognising claims to purity. Sákádwípís and Maithilás, on the other hand, are willing to drink water handed them by no fewer than thirty-eight castes; whilst some of them extend the privilege to Hinduized aborigines like the Bhuiyás, Binds, and Cháins, and to such castes as the fishing and boating Tiors. I do not, therefore, attempt to determine a problem concerning which accounts vary so much, but give the remaining Hindu Castes in their order of precedence, as judged by their wealth, apart from their connection with the Bráhmanic order.

The first place must be given to the merchant and chief trading castes. (11) Agráhris, descended from a Vaisya mother and Bráhman father, wear the sacred thread, but are said to have lost much of their old position by polygamy; number 196, settled principally in the police divisions of Umarpur and Badhauná. (12) Báis Baniyás are exclusively engaged in the grain trade; number 42. (13) Baniyás, general traders, 23,992 in number, are most numerous north of the Ganges, in police divisions Madahpurá, Supul, and Náthpur. (14) Barnawárs are Vishnuvites; the more opulent members of the caste being bankers, and the poorer, dealers in cloth; their number is 1307, principally in Sub-Division Bánká and police division Colgong. (15) Jaunpurís, general traders, number 565, mostly in the town of Colgong. (16) Kamalkalás are met with only in Parmeswarpur, and are 8 in number. (17) Kasarwánís are chiefly grain dealers; they number 598, of whom 263 are in police division Umarpur. (18) Kasandháns are generally dealers in spices and medicinal drugs; they are Vishnuvites, and widow marriage is prevalent amongst them; their number is 1083, almost entirely in the town of Bhágalpur and the police division of Parmeswarpur. (19) Kath Baniyás are a small caste of rice dealers, 74 in number, of whom 64 are in police division Madahpurá. (20) Khandiwáls are found only in the town of Bhágalpur, as dealers in cloth; they are Vishnuvites, but eat flesh and fish, and allow the marriage of widows; 68 in number; they are remarkable for intermarrying within the same *gotra*. (21) Kolápurís, 16 in number. (22) Máhurís, 36 in number. (23) Márwárís are not a distinct caste, but derive their name from the state of Márwár in Rájputáná, whence they come. They are said

to include Bráhman, Káyasth, and other castes amongst their members. Some are Vishnuvites and some are Jains; 355 in number, almost all in the towns of Colgong, Madahpurá, and Náthpur. (24) Nauniyárs, dealers in saltpetre; 108 in number, only in police divisions Bhágalpur and Umarpur. (25) Rauniyárs are petty dealers in country produce, met with in the villages more than in the trade centres, 897 in number, principally in police divisions Colgong, Bánká, Katúriyá, and Madahpurá. (26) Saráwaks are the principal Jain trading caste, 20 in number, in the town of Bhágalpur. (27) Sindúriyás are grain merchants; 214 in number, chiefly in the extreme north of the District.

The trading castes are followed at some distance by the pastoral, agricultural and artizan castes, and by the castes employed in preparing food and in personal service. (28) Goalás, the predominant caste in the District north of the Ganges, are stockmasters, cattle-breeders, herdsmen, and preparers of dairy produce. The wealth of some members of this caste has won for the whole body a high social position. They are divided into six sub-divisions called Ahír, Krishnaut, Majráut, Ghosí, Kanaujiyá, and Gariyá, of which the Krishnaut is the most numerous. The first three never sell either milk, *ghí*, or butter, and have, to a large extent, become cultivators. The profession of the three last is to sell milk, which they freely adulterate with water. The Majráuts on the north of the Ganges do not drink fermented liquor, but employ musicians at their marriages; on the south of the river they drink, and themselves play the *mádal* at their weddings. In 1872, the Goálás were found to number altogether 335,137, of whom 121,570 were in the Madahpurá, and 112,170 in the Supul Sub-Division. Their caste deity is Bísú Ráut, who receives an offering of thanksgiving when strayed cattle are found; he is especially worshipped at a small shrine in the Pancharási plain in *parganá* Chháí, on the bank of the Ghúgrí. Bísú Ráut was a Goálá, who refused milk to a sorcerer of the Gonhrí caste, who thereupon took the form of a tiger and tore him to pieces. (29) The Nápit or barber caste, occupies a very important place in Hindu society. Besides his professional duties of shaving the head and face, paring the nails of the hands and feet, cleaning the ears, and cupping and bleeding, the barber is commissioned to go round and deliver personally the invitations to weddings. When the invited guests arrive, he gives them water, betel, or the *huká*; and after the marriage feast divides the fragments amongst the low castes, who will accept them. He

takes almost as important a part at a funeral. After a birth, when the child is six days old, his wife, the Naini, supersedes the Chámáin, or wife of the Chámár, in taking care of the mother. The caste numbers 27,181, and is very evenly distributed over the country. (30) Koerís are the most respected of the cultivating castes who labour with their own hands. They are nearly the only people who study agricultural processes. They are the largest growers of poppy, and very successful market gardeners. They often settle on the outskirts of towns where manure is easily procurable, and supply vegetables. In Bhágalpur they number 81,417; being most numerous in police divisions Umarpur and Supul. They are divided into four sub-castes, called Banáphir, Dhanwá, Maghaiyá, and Kanaujiyá, which do not intermarry. (31) Gareris are the up-country shepherd caste. They tend sheep and goats, but rarely cattle. They also make blankets. The custom of a younger brother marrying the widow of an elder brother prevails in this tribe, as also amongst the Játs, Gujars, and the Ahír Goálás. The Gareris number 4116. (32) Gujars, 63 in number, and (33) Játs, 2951 in number, are pastoral castes from Hindustán. (34) Halwáis are the confectioners of India, and also come from the North West. They are not very strict Hindus, as they join in the worship of the Musalmán saint, Ghází Miyán; they number 21,096, living mostly in the north of the District. (35) Kándus, sweetmeat sellers, 23,916 in number, mostly in the south of the District. (36) Báruís are the growers and sellers of the favourite native condiment or drug called *pán*, which is made from the leaves of a species of pepper plant. In the Census returns the Báruís are enumerated together with the (37) Támbulís, a quite distinct caste, who sell betel or *supári* nuts as well as *pán*, and are often retail dealers in other articles. The number of the two castes in 1872 was 7270, principally in the town of Bhágalpur and the police divisions of Colgong and Parmeswarpur. (38) Kaibarttas are the great agricultural caste of the Bardwán Division, but number in Bhágalpur only 311; they live in the two police divisions of Parmeswarpur and Madahpurá, and are probably immigrants. (39) Kurmís, cultivators and domestic servants, are, as regards distribution, a remarkable tribe, being found in Orissa and Bombay, and in Chutiá Nágpur, Telingáná, and the North-Western Provinces. Sivají was a Kurmí, and the present Rájás of Gwálior and Satárá are said to be of the same race. The Kurmís in Jhánsí have a tradition that they came there from the south about twelve hundred years ago, and those

of Gorakhpur say they came from Gujrát. The Santáls assert that they were originally Kurmís. Buchanan Hamilton mentions a legend that the Kurmís are connected with the Thárús. They number 16,827 in Bhágalpur. (40) Málís are properly fruit and flower gardeners, in which occupation they show great skill and taste; but they are sometimes simple cultivators. They permit the marriage of widows. Their number is 2877. (41) Nágars are a cultivating caste, 4002 in number, three-fourths of whom live in the police division of Parmeswarpur. (42) Rájdhóbs are also cultivators, corresponding to the Chásádhopás of Bengal, 1307 in number, all found in the police division of Supul. (43) Amánths are personal servants, probably related to Dhánuks; they number 6372, and are almost entirely confined to the Supul Sub-Division. (44) Dhánuks are the great domestic-servant caste, found in every respectable Hindu household. Although some accounts represent them to be the offspring of a Chámár father and a Chandál mother, most Bráhmans in Bhágalpur will drink water from their hand. They are divided into Maghaiyá and Silautiyá (spelt Chhilatyá by Mr Sherring). The former are considered to hold as good a position as Kurmís, whom they resemble in being to some extent cultivators. The Silautiyás are menial servants; they eat refuse, and their women are dissolute. It is remarkable that, amongst some of the lower castes, the disreputable character of their women is given, and often accepted by themselves, as a caste or sub-caste distinction. Both divisions refuse to milk cows. Their number is 98,597, most numerous in Supul Sub-Division. (45) Dhobís are the washerman caste, 15,842 in number, evenly distributed over the District. Some Dhobís and Nápits are Musalmáns, and are probably included among the Hindu castes in the Census enumeration. (46) Kahárs are palanquin bearers; in Bhágalpur they are mostly Rawánís, who are a migratory sub-caste, going at the beginning of the cold weather to eastern Districts in search of employment, and returning before the rains. They number 22,127, most numerous south of the Ganges.

(47) The Kumbhár or potter caste holds the first place amongst the artisan classes, as they make the vessels used in the service of the gods. They number 25,669. (48) Barháis are generally carpenters, but a sub-division of them, called Mariyá in the south of the District, work in iron; 4,598 in number. (49) Bhaskár or stone cutters, 8 in number, all in Colgong police division. (50) Chúríhárís, 93 in number, are bracelet makers and work in *kánch*, a coarse

kind of glass. They are confined to Colgong police division. (51) Darzís or tailors, 88 in number. (52) Kánsáris and Thátherás are workers in brass, the former using the hammer and pincers, and the latter being moulders and melters, besides performing the necessary operation of tinning brass vessels; they number 4,692. (53) Laherís are workers in lac and bracelet makers; 1,306 in number. (54) Lohárs are the blacksmith caste, but many are also carpenters; 22,405 in number. (55) Rangsáj, painters and dyers, 5 in number, are found in Parmeswarpur police division. The Musalmán painters, who are usually termed Kamangars, are also sometimes called Rangsáj. (56) Sonárs, 9646 in number, are gold and silver smiths. The Kanaujiyá sub-division, also called Rangdharúá, make ornaments of pewter, or *rángá*. (57) Sunrís, small dealers and money lenders, and not distillers or liquor sellers as in Bengal; 36,851 in number. (58) Telís, oil-pressers and oil-sellers, a large and well-to-do caste, most numerous in the north of the District; 64,103 in number. (59) Benaudiyás are not, as far as I can learn, a weaving caste in Bhágalpur, although they are described as such in the Census Compilation; they are met with occasionally as petty traders and money lenders, but their chief occupation is the preparation and sale of country spirit. In this District, Benaudiyás are spoken of as one of the four sub-divisions of the Kalál or publican caste, of which the other sub-divisions are Jaswárís, Ajodhiyábásís and Beáháts. The last-named sell intoxicating liquors, but are not distillers; they also engage in the cotton trade with Azímgarh in the North Western Provinces, and are there known as Kalwár Beáháts. Many of the Benaudiyá caste have amassed wealth by the spirit trade, and have become large *zamíndárs*. One of them, living in the town of Bhágalpur, is said to have a larger command of ready money than any other native in the District. They number 244, of whom 237 are found in police division Parmeswarpur. (60) Chapwáls are weavers; 37 in number, all in police division Bánká. The Census Report states that "their real habitat is Bhágalpur, but there they have evidently returned themselves as Tántís." (61) Dhuniyás are wool carders and Musalmáns, 159 in number, in police divisions Sultánganj and Bangaán. (62) Jogís are weavers, 167 in number; confined to the Bánká Sub-division. (63) Julahás are an important cotton-weaving caste, most of whom, since the decline of their trade, have taken to agriculture; their number is 21,048, more than half of whom live in the police division of Madahpurá. (64) Khatbas were

originally weavers, but they have now taken largely to palanquin carrying; they are considered unclean, because they eat cattle that have died of disease; they number 9837, of whom 9773 are in the Supul Sub-division. (65) Patuás are silk-reelers and spinners, 872 in number, almost entirely in Supul. Their original occupation was (and still is in the North-West), the making of cheap ornaments, such as trinkets of silk edged with gold, and silk cords. In Districts where silk is produced, they readily take to weaving. (66) Tántís, the great weaving caste of Lower Bengal, form a numerous body in this District; they are said to be immigrants from the deltaic and eastern Districts. A sign of their Bengálí origin is that Bengálí Bráhmans drink water from their hands, which Behárí Bráhmans, who are generally less strict on questions of Súdra purity, refuse to do. They number 62,946, very evenly distributed over the whole District. (67) Tattamás are silk and *tasar* weavers in the Bánká Sub-division; 3596 in number. (68) Bátars are Nepálí hillmen who have come down to the plains in search of employment; they are day labourers and rarely hold land; they number 10,343, all found to the north of the Ganges. (69) Beldárs hold a position south of the Ganges, and in the police divisions along its northern bank, similar to that of Bátars in the north. There are two sub-divisions—Chambarí and Bind; total number, 11,238. The former are wood-cutters and road labourers; they dig Musalmán graves, worship Muhammadan *pírs* and do not eat refuse food. The Binds are not grave-diggers or wood-cutters, but will eat the remains of any meal. They have no objection to such food as snails, snakes, and frogs. (70) Korás are road labourers, met with only in Colgong; 74 in number. (71) Nuniyás were formerly preparers of saltpetre, and a numerous caste. Since the decline of the saltpetre trade, they have taken to other employments and often to other caste names. They now number 3436, and live mostly in the north of the District, where their original occupation has not entirely ceased. (72) Parrághs, also called Parágars, are labourers and menial servants in the Bánká Sub-division; they are supposed to be an aboriginal caste; 6466 in number. (73) Khatiks sell vegetables and spices, onions and chillies; the caste numbers 1323, being most numerous in the police divisions of Bhágalpur and Bánká. (74) Turáhás are fish-mongers, said in Bhágalpur to be a sub-division of the Dhángar tribe, under which they will be again alluded to; 68 in number. (75) Banpars are fishermen in the east of the District near Colgong;

many of them are thieves; they eat anything that lives in the water; 1184 in number. (76) Chabís are the fishing caste of the Tiljúgá and its tributaries; 9926 in number, of whom 8296 are in the Badhauní police division. (77) Dhunar, boatmen; 23 in number, in Supul. (78) Gonrhís, mostly fishermen and boatmen, but to the north of the Ganges many prepare lime from shells. On the south of the river few of them fish; the men are sawyers, prepare fireworks, and make *taziás* for Muhammadan festivals, and *chaudols*, the large open palanquins in which the bride and bridegroom are carried at a Hindu wedding. The women prepare *khái* and *murí* from rice. They number 31,306, most numerous in the police divisions of Parmeswarpur and Supul. (79) Kaláwats, boatmen; 44 in number, in Colgong. (80) Keuts or Kewats are the largest fishing and boating caste in the District; they are divided into Nafarís and Grihashts, of whom the former are unclean eaters, and used to sell themselves and children as slaves; the latter have abandoned their caste occupation, and have taken to husbandry. They number 54,594, of whom 40,356 are found in the two police divisions of Madahpurá and Supul. (81) Málás are boatmen, a few fishermen; 11,754 in number. (82) Múriyárís, fishermen, chiefly in Colgong police division; 1573 in number. (83) Sarhíyás, fishermen and boatmen, probably a sub-tribe; 1475 in number. (84) Tiors are an important fishing caste in Bengal, whence those in Bhágalpur have come; their number is 6678, and they live mostly in the police divisions of Parmeswarpur and Badhuní.

Low Castes, &c.—The following vagabond, semi-Hinduized, and pure aboriginal castes hold the very lowest position in the social scale. They are all so utterly despised that it is impossible to draw distinctions between them in respect of position, and none is, in fact, ever made by the higher castes. (85) Bhanrs are actors and mimics, their special *rôle* being to imitate animals at shows; many are Musalmáns. They are 951 in number, of whom 862 are in the police division of Madahpurá. (86) Dhárhí, also called Mírásí, are mostly Musalmáns, and play on the *sarangá* for dancing girls; their women sing, but do not dance. They number 1202. (87) Gandharba, a female caste, who are all prostitutes, and keep up their numbers by buying infant-girls; 31 in number. (88) Jagwás are professional beggars who take alms from persons in mourning, and are consequently polluted; 72 in number. (89) Kheltás are, according to the Census Report of 1872, professional pimps and prostitutes, allied probably to the Nats. The men

live on the earnings of the women, and both sexes employ themselves in procuring girls for prostitution. There are 407 of them, in the police divisions of Bánká and Bangáon. (90) Pawáriyás are dancers (some of them Musalmáns); 85 in number. (91) Dhángars are aborigines from Chutiá Nágpur. They are almost entirely employed as labourers in indigo manufactories, chiefly in those situated in the police division of Colgong, at Páintí, Peyálapar, Bhader, Shíyármárí, Lakshmípur-Ekdárá, and Koáspur on *diárá* Kálíprasád. A subdivision called Toráhá are drummers, and also play the large wind instrument called *singhí*; a few who sell fish in the towns are called Torahí. They number 5667. (92) Khanjárs are divided into two sub-castes, the male members of one of which are thieves, while the females tattoo Hindu women; the other sub-caste consists of honest men, who weave coarse cloth, and are sometimes blacksmiths. With the latter is often confounded an up-country caste settled in Bhágalpur, who call themselves Panjábí Síkalgars; they live by cleaning arms, make rude knives, keep large numbers of dogs, and eat almost anything. The Khanjárs numbered in 1872, according to the Census, only 43 members, all in Bhágalpur town and Supul; but this total does not represent a tenth of their actual number, and they have probably returned themselves under some more reputable name. (93) Kharwárs are found mostly on the banks of the rivers in the western police divisions of the headquarters Subdivision, where they are fishermen, following a trade almost unknown amongst their caste fellows in the North-Western Provinces, and other parts of Behar; they number 6015. (94) Kols, an aboriginal tribe found only in police division Bánká; 985 in number. (95) Máls, aboriginal cultivators; 71 in number, in Bánká. (96) Naiyás, woodcutters in Madahpurá and Supul; 95 in number. (97) Nats are a vagabond race, constantly wandering from village to village, who live in temporary huts called *sirkas*, made of palm leaves, reeds, and grass. The length of their stay usually depends on the success of their women as prostitutes; both men and women are thieves, and the former are hard drinkers. They are represented by five sub-castes in Bhágalpur. The first of these, the Daryábádís, who go about in boats, and whose women are reputed to be the most vicious, and their men the laziest of the race, are confined to the north of the Ganges. The Rárhí Nats are mostly thieves, stealing children as readily as fowls, and eating jungle cats, small jackals, and snakes. The Maghaiyá and Bájikar Nats are dancers, tumblers, and gelders, and exhibit animals; they place their dead

seated in a shallow hole in the ground, and heap earth round, the grief of the relatives of the deceased being shown by the size of the mound they raise over his remains. The Teliyás have perfect community of property in each gang, and have no form of marriage. The Census gives the total of the Nats at 590, but this is probably only a third or fourth of the real number. (98) Paháriyás, as their name shows, are hill men from Nepál; 1204 in number, mostly in Supul. (99) Santáls, aborigines from Chutiá Nágpur, 16,468 in number, are almost confined to the police divisions of Bánká, Katúriyá, and Colgong. (100) Thárús are said to be immigrants from Nepál; 48 in number. Some of their marriage customs are curious. The women marry when of adult age, and have the liberty of choosing their husbands. After marriage they retire for a week in to the deep jungle, where the bridegroom has previously made a hut of branches and grass under a spreading tree. They burn their dead. (101) Baheliyás are of two classes, which do not intermarry. One division consists of watchmen, servants, and cultivators, who eat, but do not rear, pigs; the others, who call themselves Sribástab, are hunters and bird-catchers. They worship Ráhú Chandál. The caste numbers 1414. (102) Báris are fishermen, cultivators, and torch-bearers; the women make the leaf plates off which Hindus eat. They are 305 in number. (103) Bhuiyás are a large aboriginal caste, the autocthones of the southern hills; 33,163 in number, almost confined to Subdivision Bánká. (104) Binds, fishermen and cultivators; 2525 in number, mostly in the police division of Colong. (105) Cháins are like the Binds in occupation and habitat; 2611 in number. (106) Chámárs are chiefly engaged in collecting and preparing skins and leather. In Bhágalpur they are divided into five sub-castes, including the Múchís, who are sometimes spoken of as a separate caste. The Dhúsiyás and Goriyás skin dead cattle, but do not work the skin into leather; they eat the flesh, and often play on drums, which, being made of leather, are too impure for a higher caste to touch. The Dohárs, and the Rabidásís—said to be an offshoot of the Dohárs—neither eat the flesh of dead cattle, nor skin them, their occupation being wood-cutting and the preparing of lime. The Múchís prepare leather from skins, and make shoes. None of these sub-castes intermarry, except the Dohárs and Rabidásís. The total number of the Chámárs is 63,025, most numerous south of the Ganges. (107) Dosádhs form, with the Musáhars, the great mass of the day labourers of Bhágalpur, and rarely own land; they fill the office of *chaukídár* in

most villages, and are menial servants and farm labourers, besides being occasionally thieves and *dákáits*. The sub-castes in Bhagálpur are called Maghaiyá Kámar and Bhújpuriyá. All Dosádhs rear and eat pigs; their total number is 65,713. (108) Gangauntás are a numerous caste in Bhágalpur, and are very seldom found out of this District and Purniah. They are fishermen, and also cultivate the islands and banks newly formed in the bed of the Ganges, along which river they extend from Monghyr to Sáhibganj. They number 46,100, almost confined to the headquarters Subdivision. (109) Háris, scavengers and swine-herds; 2441 in number. (110) Kadars, found only in Bhágalpur District, are probably an offshoot of the Bhuiyás, cultivators and labourers; 7120 in number, in the Bánká Subdivision. (111) Mahelís, labourers, 548 in number, found only in Bánká and Katúriyá police divisions. (112) Markandís are cultivators, mat-makers, and labourers, 3587 in number, found mostly around Colgong. (113) Mihtars, scavengers and sweepers; 756 in number. (114) Mukerís, labourers and carriers; 56 in number. (115) Musáhars, who are very numerous north of the Ganges, are mostly farm labourers and servants; total number, 69,907. They usually live in separate *tóls* or hamlets, on the outskirts of the villages. They are very timid, and readily move away from a place in which they are oppressed. Numbers of them are, in everything but name, slaves to the landholders. The Musáhars worship three principal caste-deities, Hansaráj, Bansaráj, and Dínábhádrí, the shrines of the two first of whom are in Murang in Nepál, and that of the latter at Katáiyú in *parganá* Dhaphar. They also pay great respect to the Musalmán *pír* or saint, Lál Khán; and in 1870 showed a tendency to join the Muhammadan religion, driving all their pigs away at the instigation of a *bakht* or inspired man. They have since taken back the swine, whose flesh forms the most nutritious part of their food. (116) Paliyás are cultivators, 164 in number, all in Supul police division. They are the aboriginal people of north-eastern Bengal, and are nearly related to the Koch, Bodo, and Kachárí tribes. (117) Pásís are cultivators, but their distinctive occupation is the preparation of *tárí* or toddy from the date and palmyra palms. They have four subdivisions in Bhágalpur. The Rabidásís and Trichilyás prepare the *tárí* and their women sell it; they eat swine and flying foxes, and worship a deity called Mahábútá under no definite form. The Kamánís do not allow their women to sell the liquor. The Beádhá Panchpiriyá are half Musalmáns, killing animals in the form known

as *halál*, and making offerings to Lál Khán. They do not eat unclean food. The Pásís number 5258. (118) Rajwárs are cultivators and labourers; they have a reputation for being turbulent; 289 in number. (119) The Dom caste represents in Hindu eyes the depth of impurity. Their occupation is basket and fan making, and they build and light the funeral pile of Hindus. There are five subdivisions of Doms in Bhágalpur. The Dhapras are thieves and hangmen, and remove dead carcases of all kinds. The Larhúrás are not thieves; they are scavengers and basket-makers, and eat dead cattle and horses. The Bánsphors make fans, screens, mats, and baskets, and are not scavengers; they rear and eat swine, but not cattle or fowls. Maghaiyá and Chaphariyá Doms are chiefly musicians, and also make baskets. They all worship Ráhú, but their caste-deity is Chhachhan Thákur. They are 12,961 in number, mostly inhabiting the Bánká Subdivision.

The foregoing list of Hindu castes is exclusive of 12,527 persons of unknown or unspecified castes; 20 persons enumerated by nationality only; and 4670 persons of Hindu origin not recognising caste.

THE RELIGIOUS DIVISION OF THE PEOPLE.—The great bulk of the population of Bhágalpur District are Hindus; the remainder is made up of Muhammadans, Christians, and hill people professing aboriginal faiths. The Hindus number 823,936 males and 816,013 females, total 1,639,949, or 89·8 per cent. of the total population—proportion of Hindu males in total Hindu population, 50·2 per cent. The Muhammadans of Bhágalpur number 84,561 males and 84,865 females, total 169,426, or 9·3 per cent. on total population—proportion of Muhammadan males in total Musalmán population, 49·9 per cent. Of Buddhists there are 19 males and no females. The Christians number 298 males and 234 females, total 532—proportion of males in total Christian population 56·0 per cent. The rest of the population, consisting of people professing various aboriginal beliefs, are classified in the Census Report under the name of "others." They consist of 8369 males and 7995 females, total 16,364, or 0·9 per cent. of the District population—proportion of males in "other" denominations, 51·1 per cent.

MUHAMMADANS.—The Musalmáns of Bhágalpur are in no way to be distinguished from those of neighbouring Districts. Association with Hindus has introduced amongst their lower orders class distinctions similar to caste. The most numerous of the Musalmán classes are the Sáisiyás—who deal in cattle, make the rude loom

in use in the country, and practise tattooing. They have no fixed home. The Báids are a similar wandering tribe, who call themselves Lohání Patháns. They sell medicines, charms, and jungle products. Amongst the Kajarautiyás the men are wrestlers, and are all called Khalífás, and the woman tattoo. The Bakkhos beg, but are not reputed to be thieves. The Chhahbaíyá Nats call themselves Musalmáns, but their forms of worship resemble those of the aboriginal hill-men of the sub-Himálayan ranges. They are met with in Supul and Madahpurá. The men are utterly idle when they do not thieve, the women are itinerant prostitutes. A few Pamáriyás are met with, who attend at the houses of respectable people after a birth and play and sing. The Chambás are found in the town of Bhágalpur as drummers. Their favourite instrument, however, is a small and rude one-stringed guitar, made of a half cocoa-nut, a piece of bamboo and horse hair, to the music of which they exhibit dancing monkeys and bears. They are also cattle doctors and branders, and put iron rings (*náthnás*) in the noses of bullocks and buffaloes. Lálbegís are scavengers. Helás are day labourers, and are specially employed to apply leeches; their women are mid-wives. Mirásís play on the *sarangá* for girls to dance to; the wives sing, but do not dance. The women of the Nagarbáts dance, whilst the men play. Mukerís are sometimes small shopkeepers, but generally porters for loading carts in the *bázárs*. Kúnjárás or Kábárís sell fish, fruit, and spices; they also dry fish. Those on the north of the Ganges do not marry first cousins, as other Musalmáns do. The Raukís assist in preparing country spirit in the distilleries. Kamangárs prepare and apply paint to carriages and palanquins. The Kárádís are ornamental furniture makers, and intermarry with Kamangárs.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—The population of the District is almost entirely rural. The Census Report returns only two municipal towns as containing a population of upwards of five thousand souls namely:—Bhágalpur with a population of 69,678, and Colgong, population 5239. There are also fourteen villages, or rather closely aggregated groups of villages, with populations exceeding five thousand. Details of the population of these towns and villages will be found in the following pages. The city population does not furnish a larger proportion of the ordinary work of administration than the rural villages, apart from the management of municipal concerns.

THE DISTRICT CENSUS COMPILATION thus classifies the villages and towns:—There are 825 villages containing less than two hundred inhabitants; 805 with from two to five hundred inhabitants; 613 with from five hundred to a thousand; 344 small towns with from one to two thousand; 81 with from two to three thousand; 41 with from three to four thousand; 14 with from four to five thousand; 10 towns with from five to six thousand; 4 with from six to ten thousand; 1 with from ten to fifteen thousand; and 1 with over fifty thousand inhabitants. The total number of towns or large villages containing upwards of two thousand inhabitants is 152.

The villages or towns with a population exceeding three thousand inhabitants are:—In Bhágalpur Police Circle,—Bhágalpur, males 35,021, females 34,657—total 69,678; Puraini, males 1659, females 1721—total 3380. In Sultánganj,—Sultánganj, males 2269, females 1978—total 4247. In Colgong,—Colgong, males 2631, females 2491—total 5122; Khawáspur, males 2056, females 1335—total 3391; Parmanandpur, males 2998, females 3000—total 5998. In Parmeswarpur,—Básdeopur, males 1772, females 1736—total 3508; Búdhú Chak, males 2275, females 2384—total 4659; Dharampur Rattí, males 1325, females 1747—total 3072; Diára Thíntongá, males 1844, females 1847—total 3691; Itimádpur, males 1481, females 1649—total 3130; Ismáilpur, males 1834, females 2151—total 3985; Karuk, males 2613, females 2717—total 5330; Madwá, males 2307, females 2384—total 4691; Madhurapur, males 1555, females 1687—total 3242; Nagarpárá, males 2342, females 2503—total 4845; Parmeswarpur, males 1759, females 1862—total 3621; Parbatá Deorí, males 2695, females 2805—total 5500; Sanbarsá, males 2097, females 2105—total 4202. In Umarpur,—Bharko, males 1471, females 1575—total 3046; Umarpur, males 1835, females 1942—total 3777. In Bánká,—Goklá, males 1506, females 1643—total 3149; Kujhí, males 3916, females 3827—total 7743. In Katúriyá,—Bhútsár, males 2329, females 2304—total 4633; Katsará, males 1947, females 1853—total 3800; Jamdaháá, males 4478, females 4150—total 8628; Kandhár, males 5314, females 5188—total 10,502. In Madahpurá,—Aurahí, males 1881, females 1836—total 3717; Súkhásan, males 2726, females 2650—total 5376; Babhángáon, males 1741, females 1536—total 3277; Chakní, males 1731, females 1637—total 3368; Chindaur, males 2399, females 2231—total 4630; Dhabaulí, males 2396, females 2186—total 4582; Gulahán, males 2604, females 2518—total 5122; Jarúá, males 2164, females 2153—total 4317; Kánp,

males 1899, females 1851—total 3750; Madahpurá, males 1942, females 1557—total 3499; Manakpur Chaurgáon, males 1676, females 1671—total 3347; Mantla Kobiahí, males 3940, females 3985—total 7925; Rúpaúli, males 2317, females 2283—total 4600; Rathanpur, males 2084, females 2106—total 4190; Súaghar, males 2204, females 2139—total 4343; Srípur Changárí, males 3126, females 2945—total 6071. In Badhauná,—Sháh Alamgarh, males 1616, females 1588—total 3204. In Supul,—Borahbeon, males 1988, females 1991—total 3979; Bánsbatí, males 1698, females 1517—total 3215; Barwárí, males 1580, females 1476—total 3056; Chhapar Ghát, males 1726, females 1622—total 3348; Dagmárá Píprahí, males 2781, females 2614—total 5395; Gaút-Barwarí, males 1647, females 1725—total 3372; Hardí, males 2051, females 1988—total 4039; Kishenpur, males 1757, females 1776—total 3533; Makhandan, males 1677, females 1643—total 3320; Malhár, males 1637, females 1540—total 3177; Marauná, males 1587, females 1415—total 3002; Naubokhar, males 1523, females 1518—total 3041; Pathrá Sakthpur, males 1623, females 1672—total 3295; Súkhpur, males 1646, females 1587—total 3233; Sarsagarh, males 1719, females 1539—total 3258; Súkhasan Harpur, males 2005, females 1996—total 4001. In Bangáon,—Alwanddarázi, males 1759, females 1716—total 3475; Gangurah Behrá, males 2017, females 1929—total 3946; Mahesí, males 2888, females 2790—total 5678; Nauhátá, males 2652, females 2701—total 5353; Puttorí, males 1649, females 1613—total 3262; Bangáon, males 2347, females 2335—total 4682; Síhol, males 1784, females 1767—total 3551; Síharsa, males 1879, females 1832—total 3711. In Náthpur,—Bhaunípur, males 2038, females 1807—total 3845; Bírpur, males 1872, females 1788—total 3660; Chitauní, males 3570, females 2305—total 5875.

CHIEF TOWNS.—The following is a list of the chief towns and places of interest in the District:—

BHÁGALPUR, the chief town and administrative headquarters of the District, is situated on the right or south bank of the river Ganges, in 25° 15′ north latitude, and 87° 02′ east longitude. The records do not show when the town was declared the Headquarters Station, but it cannot have been later than the year 1771. At the beginning of the century the population was estimated at between 25,000 and 30,000 souls. In 1869, the experimental Census gave the following results:—Number of houses, 10,087; population, males 29,428, females 30,794—total 60,222; average

number of souls per house 5·97. The regular Census of 1872 showed a still further increase of the population. The results then ascertained were as follow:—Hindus, males 26,065, females 24,608—total 50,673; Muhammadans, males 8,670, females 9,785—total 18,455; Buddhists, males 19; Christians, males 201, females 141—total 342; "others," males 66, females 123—total 189. Total of all denominations, males 35,021, females 34,657—total 69,678. Bhágalpur has been constituted a municipality under Act III. of 1864. The following figures for 1873-74 and 1874-75 show in detail the receipts and expenditure during these two years. The balance of the previous year was in 1873-74 £125, 15s. 6d., and in 1874-75 £51; tax on houses, land, &c., in 1873-74 £1358, 2s. 6¾d., and in 1874-75 £1310, 16s.; tax on carriages and horses in 1873-74 £441, 15s. 6d., in 1874-75 £392, 4s.; receipts from cattle pounds in 1873-74 £75, 14s. 2d., in 1874-75 £86; tolls and ferries in 1873-74 £829, 8s. 8½d., in 1874-75 £1204; municipal fines in 1873-74 £16, 1s., in 1874-75 £92; "other sources" in 1873-74 £89, 1s. 10⅞d., in 1874-75 £572. Total receipts in 1873-74 £2929, 5s. 4⅛d., in 1874-75 £3708. The Collector's report does not explain the great difference in receipts from tolls and ferries and fines in the two years. The total expenditure was £3183, 8s. in 1874-75 against £2878, 6s., in 1873-74. Police, 1873-74 £778, 6s. 4½d., in 1874-75 £908; conservancy, 1873-74 £267, 19s. 9d., 1874-75 £225, 14s.; establishment, 1873-74 £395, 8s. 4½d., 1874-75 £390, 8s.; roads, 1873-74 £1212, 5s. 10½d., 1874-75 £1499, 18s.; buildings, 1873-74 £91, 12s. 5¾d., 1874-75 £22, 2s.; miscellaneous, 1873-74 £132, 13s. 1¾d., 1874-75 £137, 6s. Balance in hand in 1873-74 £50, 19s. 4⅛d., in 1874-75 £524, 12s. The receipts in 1873-74 under "other sources," and the expenditure under the head of roads, each include a sum of £500 received as a loan from Government, to enable the Municipality to give assistance to persons who were distressed, owing to the high prices of food at the time. Nearly all the persons employed were women, whose male relatives were receiving relief on works elsewhere. Under the head of police, the increased expenditure is due to the fact that the police were a month in arrears at the close of the previous year, and actually cost £840 in both years—a sum less than the budget estimate of £900.

Historically, there is little of interest in the annals of Bhágalpur till the later Musalmán times. Colonel Franklin, indeed, has endea-

voured to prove that this town is the site of the ancient Palibothrá of geographers, a thesis principally supported by the allegation that the Chándan is a river presenting many of the characteristics of the Erinaboas, on the banks of which Ptolemy states that Palibothrá stood. It is certain that Palibothrá must have been situated somewhere in Behar and near the Ganges; but there seems no sufficient reason to doubt the common identification with Patná city.

The town of Bhágalpúr is occasionally mentioned in the *Akbarnámah*. Akbar's troops marched through it, when invading Bengal in A.D. 1573 and 1575. In the second Afghán war, Mán Sinh made Bhágalpur the rendezvous of all the Behar contingents, which in A.D. 1591 were sent thence over Chutiá Nágpur to Bardwán, where they met the Bengal levies. The united army then invaded Orissa. In the *Ain-i-Akbarí*, that is, the third volume of the *Akbarnámah*, Bhágalpur is mentioned as the chief town of *mahál* or *parganá* Bhágalpur, which was assessed at 4,696,110 *dáms*, equal, at the rate of 40 *dáms* to one Akbarsháhí rupee, to 117,403 rupees. Subsequently, Bhágalpur was made the seat of an Imperial *faujdár*, or Military Governor. We learn from the *Pádisháhnámah* that in A.D. 1639 this office was held under Sháhjahán by one Atish Khán Dakhiní. About the beginning of Aurangzeb's reign there lived a certain Shaikh Razí-ud-dín, regarding whom the *Maásir-i-Algamgírí* has the following note:—"Shaikh Razíuddín, who belongs to the gentry of Bhágalpur of Behar, a very learned man, and one of the compilers of the *Fatáwá-i-Alamgírí*—the great Muhammadan code of law—received in 1669 a daily allowance of three rupees. He was distinguished for his eminent attainments in various sciences, was a good soldier, a good collector, and an excellent companion. Through the influence of several nobles at Court, he received a *mansab* of one hundred, and was in course of time, with the assistance of his patron, Hasan Alí Khan, raised to the rank of an Amír, and received the title of Khán." Near Bhágalpur is Champanagar, where there is the mausoleum of a Muhammadan saint. The inscription states that it was built in 1622-23 by Khwájá Ahmad Samarkandí, *faujdár* of *sarkár* Mungír. Another place of interest as a Muhammadan shrine is the tomb of the *pír*, Sháh Janga Sháhbáz, on a hill to the west of the Station, below which a very fine tank has been excavated.

The heretical sect of the Oswáls have, in the western *mahallas* of the town, two remarkable places of worship, remnants, Dr Buchanan

Hamilton thinks, of the religion which prevailed during the government of the Karná Rájás. One, erected by the great banker Jagat Seth, is a square building two storeys high. Each storey consists of an apartment surrounded by a narrow open gallery, and the upper storey is covered by a dome. The stairs are in the thickness of the wall. In the lower apartment are small images of white marble, representing the twenty-four Tirthankáras of the Jain religion, sitting cross-legged, and resembling the images worshipped by the Buddhists. The *pujáris* are the only people of the sect who reside at Champanagar. Many pilgrims, especially from Márwár, in the west of India, are said to frequent these temples. The other place of worship belonging to the Jains is at Kabírpur, at no great distance from Champanagar. In the neighbourhood it is usually called Vishnu Paduka, or the feet of Vishnu; but this name is used only by the vulgar, and both Bráhmans and Jains agree that the object of worship here represents the feet of the twenty-four deities of the Jains. The emblem of the deity is very rudely carved, and represents the human feet.

The following account of the Karnágarh I have taken from Dr Buchanan Hamilton. The hill, or rather plateau, formerly contained the lines of the Hill Rangers embodied about 1780 by Cleveland. It continued in their possession till 1863, when they were disbanded, and it is now held by a wing of a native regiment. "The ruin is exactly in the same style with that in Purniah which is said to have been the house of Kichak, contemporary with the Karná Rájá, to whom this work is attributed; that is, it consists of a square rampart, without works, but surrounded by a ditch. There is no cavity within the rampart, the ruins have been sufficient to fill up the whole space, which is still very high. The troops are now cantoned on the ruins, which are finely adapted for the purpose, as they are dry, level, and of abundant extent, both for quarters and for a parade. The people in the vicinity pretend that this Karná was the half-brother of Yudhishthira by the mother's side, and the style of the ruin is rather favourable to their opinion. This opinion is also adopted by Major Wilford, in his account of the Kings of Magadhá; where he mentions that this person, taking part with Jarasandha, the opponent of his brother, was rewarded with a small kingdom, called after his own name, Karnadesh, which long continued to be enjoyed by his descendants. In one place Major Wilford mentions this kingdom as coinciding with the present area of Bhágalpur District; but in others it is con-

sidered as the same with the Angá, or the western parts of Bírbhúm. Perhaps the kingdom of Karná may have included both territories. All the Bráhmans of the District, however, that I have consulted concerning this Karná Rájá, disallow the idea of his being the contemporary of Yudhishthirá, and consider him as a prince who attempted to seize on the throne of Vikram. As, however, there have been many Vikrams and many Karnás, all usually confounded together by the Bráhmans, I shall not pretend to determine the discordant opinions. I need only remark that the princes of Champá named Karná were, in all probability, of the Jain religion, as Vasupujyá, the twelfth great teacher of that school, was born at their capital, and as the monuments of that religion are the only ones of note in the vicinity. It must, however, be allowed that on the ruin at Karnágarh there are two small temples, one of Siva and one of the Parvatí—two gods of the Bráhmans; each of which is provided with a *pujári* of the sacred tribe. Those in the vicinity, although still tolerably entire, are attributed to Karná. Even allowing to this all due weight, the opinion of the heterodoxy of Karná, which I have mentioned, need not be relinquished, as the Jains admit not only of the existence, but also of the worship of all the Hindu *debatás*."

The landholders of the District have erected a monument of brick to the memory of Mr Cleveland. It is a lofty building placed in a conspicuous situation to the east of the Government offices, amongst the houses of the European residents. It consists of a Hindu pyramid surrounded by a heavy Grecian gallery, and lies in the centre of a plot of wooded land, which is now being fenced in with an ornamental iron railing. A monument of stone was sent by the Court of Directors from England, and has been placed in front of the house which Cleveland occupied. The inscription on it is as follows:

To the Memory of Augustus Cleveland, Esq.,
LATE COLLECTOR OF THE DISTRICTS OF BHAUGULPORE AND RAJAMAHALL,
WHO, WITHOUT BLOODSHED OR THE TERROR OF AUTHORITY,
EMPLOYING ONLY THE MEANS OF CONCILIATION, CONFIDENCE, AND BENEVOLENCE,
ATTEMPTED AND ACCOMPLISHED
THE ENTIRE SUBJECTION OF THE LAWLESS AND SAVAGE INHABITANTS OF THE
JUNGLETERRY OF RAJAMAHALL,
WHO HAD LONG INFESTED THE NEIGHBOURING LANDS BY THEIR PREDATORY INCURSIONS,
INSPIRED THEM WITH A TASTE FOR THE ARTS OF CIVILISED LIFE,
AND ATTACHED THEM TO THE BRITISH GOVERNMENT BY A CONQUEST OVER THEIR MINDS—
THE MOST PERMANENT, AS THE MOST RATIONAL, MODE OF DOMINION,
THE GOVERNOR-GENERAL AND COUNCIL OF BENGAL,
IN HONOUR OF HIS CHARACTER, AND FOR AN EXAMPLE TO OTHERS,
HAVE ORDERED THIS MONUMENT TO BE ERECTED.
HE DEPARTED THIS LIFE ON THE 13TH OF JANUARY 1784, AGED 29.

COLGONG (Kahalgáon), situated within the *parganá* of the same name, in 25° 15′ 55″ N. latitude, and 87° 16′ 51″ E. longitude, is the second largest town in the District. It was one of the places enumerated at the time of the experimental Census of 1869, with the following results: Number of houses, 956; population—males 2386, females 2463; total, 4849; average number of inmates per house, 5·07. In 1872, the regular Census showed that the population had increased, the number being returned as follows: Hindus—males 2167, females 2000; total, 4167. Muhammadans—males 515, females 549; total, 1064. Christians—males 5, females 3; total, 8. Total of all denominations—males 2687, females 2552; grand total, 5239. Colgong has for many years past been a town of great commercial importance, owing to its being easily accessible both by railway and river. But during the past twelve months (1875) a large number of traders, chiefly Bengálís, have left it, in consequence of a great diversion of the main stream of the Ganges, which formerly flowed just under the town, but has now entirely receded. The former channel of the river is at present occupied by a broad bank of loose sand, across which it is very difficult to bring heavy merchandise.

The only fact of historical interest connected with Colgong is that Mahmud Sháh, the last independent King of Bengal, died there in A.D. 1539. After his defeat at Behar, he had fled to Gaur, and when that place was invested by Sher Sháh, he took refuge with the Emperor Humáyun at Chunár. In his absence his capital was stormed and sacked, and his two sons murdered by the Afgháns. He had advanced with the Emperor as far as Colgong to attack Sher Sháh, who was posted in force at the lines of Teriágarhí and Siklígalí, when he heard these fatal tidings, by which he was so much affected that he died after a few days' illness.

Colgong has been erected into a township under Act VI. of 1868. The municipal committee, by whom its affairs are managed, consists of ten members, of whom nine are non-officials, eight being natives. An income of £156, 2s. was derived in 1873-74 from a tax on houses, land, and buildings. The receipts of the previous year had been £207, 14s., and the average income of the three preceding years £173, 4s. In 1873-74 the expenditure amounted to £57, 8s. for the maintenance of police; £4, 18s. for conservancy; £21, 12s. for establishment charges, and 18s. for miscellaneous expenditure; showing a total expenditure of £84, 16s.,

and leaving a balance in hand on the 1st April 1874 of £377, 12s., which had been accumulating from previous years.

SULTANGANJ, situated in an outlying *tappá* of *parganá* Colgong, in 25° 14′ 45″ N. latitude, and 86° 47′ 6″ E. longitude, near the railway station of the same name, is a large village close to the banks of the Ganges. The river-borne trade and the railway have largely contributed to its commercial importance. A large number of Bengálí traders have settled here. It has a population of 2269 males, and 1978 females—total, 4247.

Sultánganj is conspicuous at some distance for two great rocks of granite, one of which, on the river bank, is crowned by a Musalmán mosque. The second, which is of larger size, is occupied by a temple of the Ghaibnáth Siva, and is a place of great holiness in the eyes of Hindus. The river here impinges on a bank of stone, and a spot where this occurs is always believed to be the scene of the loves of the river nymph and the god Siva. The tradition runs that a devotee or Sanyásí, named Hárínáth, who had forsaken the pleasures of the world, dwelt here at one time. He used, at vast trouble, to make pilgrimages to the shrine of Baidyanáth, near Deogarh; until, at length, the god informed him in a dream that he would have no further occasion to go so far, as on his return to the island rock, he would find an image there to which he might address his prayers. He found the promised idol awaiting him at Sultánganj, and, founding a convent of devotees, he became its first *mahant* or abbot. This could not have occurred at a very remote period, as Digambar, the *mahant* in Dr Buchanan-Hamilton's time, stated that he was the thirteenth who had enjoyed that dignity, to which no young man can hope to aspire. The place does not seem to have risen into great reputation until lately, as Ananta, the *mahant* at the beginning of the present century, is said to have erected most of the buildings that now exist. Almost everyone who comes to bathe at Sultánganj visits the temple, and carries up a vessel of water to pour over the image. In order to render the ceremony more efficacious, some of the worshippers carry the water to the summit of the spire, and dash it from thence. The *mahant* acknowledges no *guru* or superior. In the rainy season the community have little communication with the continent, the stream at that season rushing past with great violence; but during the fair weather a large number of the neighbouring Hindus receive instruction at the convent. Almost every Hindu of position who passes up or down the river in fair weather, makes offerings here.

Below the buildings of the Sanyásís is a small temple dedicated to Parasnáth, the twenty-third Tirthankára of the sect of the Jains. The sanyásis say that Baidyanáth has given orders that the Jains shall no longer worship on his sacred rock. Some, however, still come privately to visit this shrine. There are on the rocks a great many figures in bas-relief, some of which seem to be of very great antiquity, as they are much worn, although carved on such durable material. These carvings represent various personages, accepted by all sects of Hindus as divine, Náráyan and Lakshmí, Ananta sleeping on a snake, with the goose of Bráhma flying overhead, Krishna and Rádhá, Narsinha, Ganesh, Hánumán, and Siva. Dr Buchanan-Hamilton also observed a Jineswar, which, he believes, is never to be found in any place dedicated to the worship of orthodox Hindus.

MADAHPURA, the headquarters station of the Sub-division of the same name, is situated in *parganá* Nísankpur Kúrá in N. lat. 25° 55′ 40″ and E. long. 86° 49′ 51″, on the right bank of the river Parwán. The population is 1942 males and 1557 females, total 3499. It is an ordinary village but for the houses of the office clerks and attorneys, and consists of four or five *tolás* or hamlets. It lies almost due north from Bhágalpur on the high road to Supul, and is about fifty-two miles from the Headquarters Station. Besides the Sub-divisional Court-house, it has a *munsif's* Court, a masonry lock-up and brick-built police station. There is also a *sarái*, or rude hotel, and a very modest *bázár*, where, except candles and a few piece-goods of Manchester make, nothing but the commonest native articles of food and use are procurable. There is also a Government aided school in the village, which is fairly attended, Hindí and English being taught. The dispensary under the charge of a native doctor is maintained by charitable subscriptions from native landholders and planters. The chief castes met with in and around the villages are Goálás and Keuts, also a few Gonrhís and Musalmáns.

The events chronicled in the ballad of Lúrik, the deified cowherd, which is sung all over North Behár, occurred for the most part in this neighbourhood. Lúrik was a native of Gaur and a favourite of the goddess Durgá. The story runs that one morning at daybreak, his wife, Mánjar, accidentally saw him dallying with the daughter of the Rájá of his native village, named Sahádíp Máhára, a bearer by caste. Being versed in astrology, she consults her books and finds therefrom that Lúrik was to run away with the Rájá's daughter on that very night. She tells her mother-in-law the misfortune that is

to overtake the family, and requests her to defer the time for supper by pounding the rice again and again, and to prolong the meal by preparing a large number of dishes. A considerable portion of the night is thus passed, and it is nearly daybreak when the family retire to rest, his wife binding Lúrik in her own clothes, and the mother spreading her bed so as to bar the only outlet from the cottage. The Rájá's daughter Chánáin, not finding Lúrik under the large tree where they had agreed to meet, marks it with five red spots, and advancing a few steps, calls on Dúrga for aid. The goddess promises to bring Lúrik, and to prolong the night seven times, if it be necessary for the purpose, and finally opens a passage for him through the roof of his hut. The lovers having met at last, start for Hardí (in the present Madahpurá Subdivision). On the way, the Rajá's daughter refuses to eat from Lúrik's plate unless he consents to make her his wife. After some hesitation, Lúrik places some *sindúr* on her forehead, and the marriage ceremony is performed by Durgá herself, assisted by her seven sisters.

One night whilst sleeping under a tree, Chánáin is stung by a serpent and dies. Lúrik, in his grief, erects a funeral pile, and, setting fire to it, sits on it with Chánáin in his arms. The fire is extinguished by some unknown power, to be again kindled and again extinguished. The universe trembles to the throne of the gods, and the gods sit discussing the extraordinary sight of a husband offering to die on his wife's funeral pile. A goddess is sent to earth. Assuming the shape of an old woman, she approaches the pile, and tells Lúrik to desist, but finding him obstinate in his resolve offers to revive the dead. The corpse is replaced on its bed, the serpent is summoned, and sucks its own poison from the wound; Chánáin is restored to life, and the serpent is killed. The lovers set out again on their travels. When near Rohiní, where Mahápátiá, a goldsmith by caste, used to rule, they are surrounded by the Rájá's attendants, who invite Lúrik to a gambling match at the palace. The Rájá is a cheat, and by means of loaded dice wins everything from Lúrik including his beautiful wife, whom he covets more than anything else. Chánáin refuses to submit, and will only yield if she is herself vanquished in play. The game begins, Chánáin throws away the dice as unfair; takes new ones, and gains one by one everything the Rájá owns.

From Rohiní the travellers reach Hardí, the place of their destination. Here Lúrik is introduced to the Rájá, but the latter, incensed

at his omission to bow before him, will not allow him a place in his capital unless he accepts the occupation of a cowherd. Lúrik indignantly replies that he will only turn cowherd, if the Rájá's daughter comes out herself to milk the cows. A battle ensues, which lasts for seven days and seven nights, and ends in the slaughter of the immense hosts of the Rájá, a result attributed to the goddess whose favour Chánáin obtains by offering to sacrifice her first-born. The Rájá now consents to give half his dominions to Lúrik, if he will bring him the head of his antagonist, the Rájá of Hanrwá. This he undertakes to do, and, on accomplishing the task, is proclaimed joint-king of Hardí, which position he holds for twelve years.

One night Lúrik happens to hear a woman weep near his palace, and asks his mistress to enquire into the cause. As she goes out for the purpose, she is followed unseen by her lover. In reply to Chánáin's enquiries, the old woman says that her tears had been caused by the sight of the meals she has been accumulating for three days, in the vain expectation of her son's return from a journey. Fearing that this story will make Lúrik anxious to return home to his wife and mother, Chánáin advises the woman to complain falsely of some ill-treatment to account for her tears, if questioned by Lúrik on the subject. Lúrik who has overheard everything, accuses her of falsehood, and says that if three day's absence of a son on duty can make a mother weep so much; his own mother and wife must have shed many tears during the twelve years of his self-imposed exile from home. This reflection works so powerfully on his mind, that he, instantly departs for home, accompanied by his beautiful mistress whose residence he fixes in his neighbourhood.

BANKA, situated in *parganá* Bhágalpur, in 24° 53′ 0″ N. lat., and 86° 58′ 6″ E. long., is chiefly important as the headquarters of the Sub-Division of the same name. The whole Sub-Division is interesting as being the chief seat of the worship of the Demon Bráhman, Dube Bháiran. The legend connected with his name is as follows, as derived from the translation of Bábu Rasbihári Bose:—"Nowhere," the Bábu remarks, "as far as I know, does demon worship prevail in Bengal. But in Bhágalpur District every village has its own demon, who is propitiated by offerings made at the foot of a tree, where he is supposed to reside. Belief in demons or ghosts is almost as prevalent in Bengal as it is in this District; but if annoyances are caused by them, the gods are invoked or exorcisms are practised to expel them, while in Bhágalpur

they are propitiated by presents, and their blessings asked in cases of difficulty or danger. Demon worship is not prevalent in all Behar, and its presence in the few Districts in which it exists, is probably owing to the close vicinity of the Kols." Dube Bhàiran, an astrologer of Upper India, was invited to the court of a Kshetauri Rájá, named Birmá, to foretell future events. After consulting the stars, he built his dwelling on an auspicious spot near Birmá's palace at Dadrí, in Monghyr. The superstitious Rájá, being anxious to appropriate to himself the benefits that were inseparable from the lot of the man who owned the place, asked Bháiran to give it up to him, but in vain. However, taking advantage of the seer's absence from home, he pulled down one of his cottages and built a wall at the place so as to enclose the ground within the limits of the palace. When Bháiran returned he was deeply incensed against the Rájá; snatching a knife, he plunged it into his own body, and threw the flowing blood over the Rájá's palace, which instantly burst forth in flames and was reduced to ashes. Finding no place safe from the vengeance of the offended demon, Birmá threw himself on the mercy of Baidyanáth at Deogarh, but the demon appeared before the deity himself at his abode in Mount Kailás to demand the surrender of the prince. So terrible was the wrath of the Bráhman demon, that the mount began to tremble on the trident, on which the deity has fixed it, in order to make it more secure against earthquakes and other accidents to which the globe is subject. His wife, Parvatí, became alarmed, but the deity told her to appease the demon by treating him as her brother. She accordingly approached, like a hospitable Hindu lady, with a vessel of water in her hands and asked to be permitted to wash his feet. At this the demon became appeased, when the god assured him that he had not succoured Birmá in his temple, and that Bhàiran was welcome to deal with his victim in any way he pleased. At the same time the omnipresent deity told Birmá at Deogarh to go and seek for shelter at the Mandar, the place of Madhusúdan. The unfortunate Rájá went there in vain, and wandering thence to various sacred places, was at last killed on the top of Tínpahár, crushed under the weight of a huge stone hurled at him by the ghost of Bháiran's servant, Rájú Khawás. The ghost of Dube Bháiran pursued the remaining Rájás of the Kshetauri race and all that bore their name with unrelenting hatred, till not one of the ill-fated dynasty remained upon earth. There were fifty-two independent Kshetauri Rájás holding sway in different parts of Behar just before

the Muhammadan conquest of the country; but at the present time there are only four, those of Bárkop, Mahágánoyá, and Manihárí in Sub-Division Goddá, and Hanruá in Sub-Division Dúmká in the Santál Parganás, who claim to be descended from that race, but even these are not recognised as coming from the genuine stock.

In accordance with the above legend, Bháiran is considered as only second to the great Baidyanáth at Deogarh. His servant, Rájú Khawás, who is said to have committed suicide on the death-bed of his master, is equally worshipped with him. The animal sacrifices, which Bháiran, as a Bráhman, would not accept, are offered to his servant, while rice and sweetmeats are the share of the master. At Dadrí, the demon is supposed to take possession of the officiating priest, who speaks as one inspired. I have given the legend in full, as it takes as important a position in the south of the District as the ballad of Lúrik does in the north.

UMARPUR, a village situated in 25° 2′ 23″ N. lat., and 86° 57′ 0″ E. long. in *pargaṅá* Bhágalpur, is one of the chief collecting centres for the rice and Indian corn trade in the south of the District, and exports much of these grains by way of Monghyr and Sultánganj. The population consists of 1835 males, and 1942 females; total 3777. It contains a large *dighí* or tank with a mosque on its bank, which is generally ascribed to Prince Sháh Shujá. The tank is about 1300 feet in length and 700 feet wide. The mosque, which, in the language of the peasantry, was as high as the tallest palm tree, was pulled down by a neighbouring *zamíndár* for the sake of some hidden treasure it contained, but which no one dared to touch on account of a prophecy, that the offender, if a Hindu, would eat beef, and if a Muhammadan, was to partake of pork. For seven days and nights, so runs the legend, the treasure, consisting of gold and silver coin, was carried away in carts. The *zamíndár* was formerly one of the greatest and richest men in the Sub-Division, but the moment the hidden wealth was dug up in spite of the solemn injunction, the ghost of its original owner haunted him day and night. He prospered in nothing he undertook; he became almost insane; his wealth disappeared, no one knew how; his estates were sold; and at last he died a ruined man.

At Dumráon, about a mile north of the village of Umarpur, are the remains of an old fort of Debí Rájá. It was about a mile or more in circumference, and consisted entirely of a wall of mud surrounded by a deep ditch. The only approaches to the fort were

by seven large gates, some of which are still to be seen. The wall near these gates is tolerably high, but in most places it is scarcely more than two or three feet above the ground, while at some points it has entirely disappeared. It was within this fort that the last Kshetauri Rájá fell fighting for independence against the Muhammadan invaders. Tradition relates that being besieged and finding himself unequal to the contest, he resolved to abandon his capital, and fled at night with the little band of his remaining followers. A washerwoman who was with child could not run as fast as the soldiers wished. One of the latter, observing her condition, sneeringly enquired who told her to bring herself to that pass; she replied, "the Rájá told me to do so, but had I known he would, like a coward, desert his capital, I should not have been what I am." This speech was reported to the Rájá, who, ashamed of his cowardice, immediately returned with his troops, and contested, at fearful odds, every inch of ground till every man was killed.

ALAMNAGAR, situated in *parganá* Chhái, in N. lat. 25° 33′ 45″, and E. long. 86° 56′ 21″, about 7 miles south-west of Kissenganj, was once the principal village of the Chandel chiefs, who possessed fifty-two adjacent townships, and a considerable revenue. These Rájás were highly esteemed in the district until the grandfather of the present holder of the estate wasted his property, ruining himself and his heirs. At present but two villages out of the fifty-two remain to the family. Traces of many fine tanks and the earthenwork ramparts of forts are still visible. These and a masonry manor-house, now in ruins, alone remain to show the former wealth of the owners. The prevailing castes of the village are Rájputs and Bráhmans.

SUPUL, situated in *parganá* Malnígopál, in 26° 6′ 25″ N. lat., and 86° 38′ 11″ E. long., is little more than an overgrown village, or rather a collection of three villages, Supul, Bhelahí, and Karael. The sub-divisional headquarters was established at Supul in 1871, since which time the *bázár* has been extended, and the clerks, attorneys, and others, have built a few houses. Almost all the dwellings are made of reeds, as, the soil being sandy, earthen walls cannot be raised. The inhabitants consist of a few *baniyás*, who deal in rice, cloth, and sweetmeats, a few weavers, Bráhmans, and Káyasths, and a considerable number of Musalmáns. The suburban villages are wholly agricultural. According to the census of 1872, the population was 1112 males, 1066 females; total 2178. The sub-divisional

officer states that it has somewhat increased since the date of the Census, chiefly owing to the headquarters of the late famine operations having been fixed here.

MURLIGANJ, in *parganá* Chhái, about 12 miles due east of Madahpurá, contains a large *bázár*, where there are several branch establishments belonging to Márwárí merchants, whose headquarters are principally in the District of Sháhábád. It is situated a short distance from the Dáús river, which is now virtually the Kúsí. Near the village are numerous *ghâts* or landing-places, used at different times of the year for the purposes of trade, according to the height of water in the river. During the rains the higher *ghâts* are used; in the dry season, those further off, and lower down the river. The imports are Liverpool salt, spices, sugar, iron, and fine rice. The exports are paddy, oilseed, a little cotton, and coarse saltpetre. According to the census of 1872 the population is 631 males, and 656 females; total 1287.

KISHENGANJ, situated in *parganá* Chhái, in N. lat. 25° 41′ 2″, and E. long. 86° 56′ 31″, about 19 miles south-west by south of Madahpurá, and 33 miles due north of Bhágalpur, contains the largest *bázár* in the District, except that at the Headquarters Station. There is also a police station or *thánd* named after the village, and a distillery. The exports and imports are not so large as those of Múrlíganj, as the trade is mainly of a retail character. The *bázárs* both of Múrliganj and Kishenganj were originated by merchants who formerly lived at the Náthpur *bázár* in the Supul Sub-Division, which, owing to the encroachments of the Kúsí, has now been almost entirely abandoned. The chief castes in the village are the Baniyás in the *bázár*, and Bráhmans, Koerís, and Goálás in the surrounding hamlets. The Census Report of 1872 shows a population of 1150 males, and 1130 females; total 2280.

SINGHESWARTHAN, in *parganá* Nísankpur Kúrá, in N. lat. 25° 58′ 48″, and E. long. 86° 50′ 31″, four miles north of Madahpurá, is in itself a small and poor village, but is well known in Behar for being the scene of the best elephant fair north of the Ganges. This fair is held in the month of January and is attended by people from Purniah, Monghyr, Tirhut, and the neighbouring parts of Nepál. Elephants are brought from various parts of India. Native shoes, English cloth, horses, and many of the usual articles seen at fairs are also exposed for sale. The Nepálís bring their long knives or *kukris*, and shoes made of undressed skin. There is a temple in

the village containing a *linga*, which is believed to have the power of causing barren women, who pray and make offerings at the shrine, to conceive. The land on which it is built is said to have belonged at one time to the Bhars, who gave it to the Pándes, on condition that they should receive a portion of the offerings annually; but on the decline of the Bhar power the Pándes refused to carry out their engagement, and are now the sole proprietors of the temple and its lands.

KHANDAULI is a village in *parganá* Nárídigar, situated in 26° 26′ 58″ N. lat., and 86° 49′ 6″ E. long., within a short distance of the Nepál frontier. A large *hát* or market is held there twice a week, and, though the population is small (only 1396 souls), it is considered one of the most flourishing trading places in the north of Bhágalpur. It largely exports rice, oil seeds, and *maruá*, and in favourable seasons is a centre for imports from Nepál. There is no information for Bhágalpur, such as I have obtained in Purniah, for gauging the amount of these commercial transactions with Nepál.

BALUA, situated in *parganá* Dhaphar in 26° 24′ 40″ N. lat., and 87° 3′ 1″ E. long., formerly an inland market, is now within two miles of the Kúsí, owing to recent changes in the course of that river. As a place of commercial activity, it holds a more prominent place than Khandaulí. Its trade consists almost entirely of oil-seeds—mustard, rape, and linseed, which are brought from all parts of the Supul Sub-Division, and also from Nepál and the Alapur *parganá* of Tirhut, to be exported down the Kúsí to Calcutta. The imports are salt and piece-goods, which are sold to merchants from Nepál. The leading traders are nearly all Bengálís from the metropolitan Districts round Calcutta. The population is 1424 males, and 1396 females; total 2820.

PRATAPGANJ, a village in *parganá* Haráwat, is situated about six miles from the site of the old *thánd* of Náthpur, which has long since been swept away by the westerly advance of the river Kusí. It has a police station and a mart of considerable importance. The trade carried on is mostly in grain, cotton, and oil-seeds.

BÍRPUR is a village in *parganá* Dhaphar in 26° 31′ 30″ N. lat., and 87° 2′ 36″ E. long., on the Nepál frontier, with a population of about 3660 souls. The trade here was formerly very brisk, but it is fast losing its importance owing to the village being abandoned by merchants, who fear that further inroads of the Kúsí may carry away their store-houses.

PÍPRA, situated in *parganá* Náridigar, in 26° 9′ 20″ N. lat. and 86° 50′ 36″ E. long., about thirteen miles south of Pratápganj, contains a population of 1627 souls. Its only importance is as a place of export trade.

BANGAON (25° 55′ 5″ N. lat., 86° 26′ 16″ E. long.), MAHESSÍ (25° 50′ 50″ N. lat., and 86° 31′ 1″ E. long.) and CHAINPUR (25° 49′ 28″ N. lat., 86° 34′ 16″ E. long.), are small villages lying near each other in *parganás* Kabkand and Utarkhand, noted only for their antiquity. The population consists almost entirely of Bráhmans, including many *pandits*, whose opinions are held in high esteem. At Mahessí and Banágon there are *bázárs*, which are only of local importance. The Census of 1872 shows a population for Bángaon of 2347 males and 2335 females; total, 4682: and for Mahessí, 2888 males and 2790 females; total, 5678. No information is available for Cháinpur.

MANDARGIRI (N. lat. 24° 50′ 28″, E. long. 87° 4′ 41″) is the name of a small mountain, upwards of seven hundred feet high, and of the greatest sanctity in Hindu mythology, situated about thirty miles south of the Headquarters Station. It is one great mass of granite, almost devoid of vegetation except near the summit and on one side, where it is, for the most part, overgrown with low jungle. Numerous small artificial tanks have been formed in the solid rock, at stages up its sides, and the figure of a great serpent, cut in relief on its surface, has been made to coil round it. The ascent has been rendered easy by steps hewn in the rock, which run up about two-thirds of its height. The following account is condensed from a description of the place by Bábu Ras Behárí Bose, formerly Deputy Collector of the Bánká Subdivision, who has done much to preserve and explain the legendary and archæological remains of Bhágalpur District.

Mandar Hill is first mentioned in the account of the great deluge, when Vishnu floated on the waters in a profound slumber. The *Puránas* state that a giant of enormous stature then took birth from the secretions of his ears, and advanced to destroy Bráhma, Vishnu, and Siva—the Hindu Triad, who had been produced from other parts of his body. Vishnu gave him battle, and after a protracted struggle of ten thousand years' duration, succeeded in cutting off his head. As, however, the giant's headless trunk proved equally dangerous, Vishnu not only piled Mandar over it, but kept the hill pressed under his foot, that this monstrous being might not rise up again to destroy creation. Vishnu is, therefore, supposed to be always present in the hill under

the name of Madhusúdan, so called from Madhukáitab—the name of the giant thus subdued. The hill is also believed to be the one that was used by the gods and Asurs in churning the ocean. This operation, as recorded in the Mahábhárata, was done partly to obtain the *amrita*, divine ichor, which confers immortality; and partly to recover the goddess of Fortune who, in obedience to the curse of a Muní, had forsaken heaven and descended into the depths of the sea. The great serpent, who supports the earth on his thousand heads, consented to act as a rope, whereby to work Mandar hill, which had been selected as the only churning-rod capable of withstanding the mighty movement. Many learned Hindus naturally hesitate to say that the Bhágalpur hill is identical with the gigantic Mandar of mythology, compared in their books with the fabulous Sameru, which supports the heavens on its head, the earth on its navel, and the nether world on its base, and round whose sides the sun, moon, and stars roll in their orbits. The ignorant pilgrims, however, who annually flock to the hill, entertain no such doubt, especially when they behold with wonder and awe the coil of the serpent traced round its enormous girth. Having such memories associated with it, the great sanctity attached to the hill by the Hindús need not excite wonder.

Besides being a place of pilgrimage, the hill possesses great value in the eyes of the antiquarian, abounding, as it does, in interesting ruins as well as in natural and artificial curiosities. For a mile or two around its base are to be seen numerous tanks, several old buildings, some stone figures, and a few large wells—which attest the remains of a great city that has long since ceased to exist. This is the site of the modern village of Bausí, the former headquarters of the Bánká Subdivision. A common saying among the people of the neighbourhood is, that this city contained fifty-two *bázárs* and fifty-three streets, besides four times twenty-two tanks. Near the foot of the hill there is a building, now in ruins, in the walls of which are an immense number of square holes, evidently intended to hold the small native lamps called *chirághs*. The tradition runs, that on the night of the Dewálí festival, there were a hundred thousand lighted *chirághs* placed in these holes by the inhabitants of the city—each householder being allowed to supply only one. About a hundred yards from the above structure there is a second large building of stone, which is generally ascribed to Rájá Cholá, who is said to have flourished twenty-two centuries ago. (The occurrence of the numbers twenty-

two and fifty-two in the legends of Southern Behar and Central Bengal is very noticeable, but has not been explained.) The walls of the building are of large stones fitting one upon another, no mortar having been used. The roof, which is composed of great slabs of marble-like hornstone, is supported upon stone beams eighteen inches wide by fifteen thick; and the verandah rests upon tapering blocks of the same material. There is a large hall in the centre with an adjoining verandah in front and six dark rooms on the side, lighted only through small windows which are of various devices. The rise of the city is no doubt due to the sanctity attached to the place, and the great veneration felt for Madhusúdan on the Mandar, which was not inferior to that inspired by Krishna at Mathurá, by Jagannáth at Purí, or by Ráma at Násik. How or when the city fell into ruins, it is difficult to say; but popular tradition ascribes its destruction, as well as that of Madhusúdan's temple on the hill, to Kálá Pahár, who is charged, rightly or wrongly, with the demolition of every sacred relic of Hindu antiquity throughout Hindustán.

Not far from the building just mentioned, there is a triumphal arch built of stone, containing an inscription in Sanskrit which seems to show that the town was in existence 277 years ago, for the inscription is dated in the Sáká year 1521 (A.D. 1597), and records the victory of one Chhatrapatí and the dedication of the arch to Madhusúdan. This victory evidently marks a series of struggles between the Hindus and Muhammadans, during which the city must have been gradually depopulated. After the destruction of the temple on the hill, the image of Madhusúdan was brought down to the plains and located in a new temple built near the arch. The present *zamíndárs* of Sabalpur, who claim to be descended from Chhatrapatí, assert that the image was removed to Bausí only when the city was wholly abandoned by the inhabitants. A custom now exists of carrying the image annually, on the Paush-Sankrántí day, from Bausí to the foot of the hill, and swinging it on the triumphal arch built by Chhatrapatí. The removal of the idol to Bausí has lessened the sanctity of the hill in the estimation of Hindus; but, on the above mentioned day, there is an immense gathering of pilgrims ranging from thirty to forty thousand, who come from different parts of the country to bathe in a tank at the foot of the hill. The consequence is a large *melá* or fair which lasts for fifteen days. The origin of the fair is explained by the following legend:—

A Rájá of Kánchipur called Cholá, probably the same as the chief

before mentioned, was affected with leprosy, a disease which, according to the Hindus, visits only those who are specially accursed of heaven. In accordance with this belief he paid visits to all the sacred shrines in India, but could nowhere find relief. At last he came to the Mandar, and, happening to step into a pool of water at the foot of the hill, he was surprised to find his leprous ulcers vanish. He next washed his hands with the water, whereupon the disease disappeared from them also. He widened and deepened the spring, which was then called Manohar Kund, and named it Pápharní, or that which cleanses from sin. In commemoration of the event he instituted the *melá* or fair which takes place on the last day of Paush, because it was on that day that the Rájá used the water of the spring with such miraculous results. It is also believed that Brahma spent millions of years on the top of this hill, in contemplation and prayers to the Supreme Being. When he had at length concluded, he offered, according to custom, a betel-nut and other things in a sacrificial fire. The betel-nut rolled down the side of the hill and fell into the spring at its base, thus rendering its waters especially sacred, and giving them the virtue which cured Rájá Cholá of his leprosy. Dead bodies from the neighbourhood are burnt on its banks and the bones thrown into it, as if its waters were as holy as those of the Ganges. It is cleared at the time of the fair, but it is impossible to free the water from the stench arising from the putrefying and half burnt bodies that are seen floating on its surface throughout the rest of the year. In spite of this, the immense host of pilgrims, who assemble on the day of the fair, bathe in it, in the hope of obtaining salvation in a life to come; and women of the most respectable families come to perform their ablutions at night, that they may not be subject to the vulgar gaze.

After his miraculous cure, Rájá Cholá is said not only to have fixed his capital in the city near the famous spring, but to have spent his immense wealth in beautifying and adorning the hill with marble figures, stone temples, spacious tanks, and deep reservoirs. To him is also attributed the pious fraud of tracing the coil of the great serpent round its sides, so as to induce the belief that the hill was used by the gods in churning the ocean. This, as well as the steps hewn in the rock, must have cost enormous sums of money. An inscription at the side of the steps, which has lately been deciphered, seems to show that they were the work of a Buddhist king named Ugrabhairab. It is, however, probable that the inscription

does not refer to the steps cut in the rock, but, as supposed by the decipherer, Bábu Rájendra Lála Mítra, commemorates the dedication of a statue. Though there is at present no statue near the inscription, there are still many Buddhist and Hindu images to be seen lying here and there on the left side of the steps, which have evidently been transported from their original places, and mutilated and disfigured by Muhammadan bigotry. There is also a Buddhist temple near the summit of the hill, which is still held in great veneration by the Jains. Even if the honour of cutting the steps in the rock really belongs to Ugrabháirab, he could not, as a Buddhist, have traced the coil of the great serpent on the body of the hill in order to keep up the memory of a Hindu superstition. Sítákund, up to which the steps lead, is the name of an oblong tank about 100 feet long by 50 feet wide, excavated in the rock, nearly 500 feet above the surrounding plain. The pilgrims who visit it are persuaded to believe that it has derived its name from Sítá, who used to bathe in it during her stay in the hill with her husband, when banished from Oudh. On the northern bank of the Sítákund stood the first temple of Madhusúdan, said to have been built by Rájá Cholá, now entirely in ruins. It would appear to have been pulled down, the stones that formed it being hurled down the sides of the hill to the plain. According to the Bráhmans, Kálá Pahár could not destroy the image of Madhusúdan, for it leaped into the Sítákund on his approach, and opening a subterranean passage through the rock, proceeded to the large tank at Kajráli near Bhágalpur, where it remained concealed for many years. At length Madhusúdan appeared to a Pánde in a dream, and revealed to him the place of its concealment, whence it was conveyed back to the Mandar and located in a new temple at the foot of the hill. The *zamíndárs* of Sabulpur, by whose ancestors the new temple was built, affirm that the image of Madhusúdan after its plunge into the Sítákund, went direct to Pánchet, and then appeared to one of their ancestors in a dream; and that it was not till they had waited in vain upon the Rájá of that place for recovery of the image, that Madhusúdan condescended to appear in the tank at Kajráli. A few feet above the Sítákund is another spring, which is called Sánkhkund, from a monster *śáṅkh* or shell, which is said to have rested beneath its waters. The *sánkh*, to judge of its size by the impression left on the bank—the only sign at the present day of its existence in the past—was about three feet long by a foot and a half wide. It is said to be the same shell that is designated Pancha-

janya in the Mahábharata, whose sound used to fill the ranks of the enemy with dismay. Further north is situated a spring named Akáshgangá, or the river of the sky. The only approach to it is by a wooden ladder about fifteen feet high. The water, which is contained in a cavity of the shape of a shallow cone cut in the rock, is only about three feet deep, and is very transparent. This cavity, to which no rain-water can find access, fills itself as often as it is emptied, being supplied from an unseen source—a fact noticed by Colonel Franklin. On the left side of the Akáshgangá the colossal figure of Madhukáitab is traced on the rock. About fifteen feet below is a vaulted cave cut in a smaller ridge of rock. The chamber is about fifteen feet by ten, and gets higher as it recedes from the entrance owing to the inclination of the roof, on which there is an inscription in large letters, not yet deciphered. The only approach is by a small door which just enables a person to enter in a crouching posture, but does not admit sufficient light to show the interior. An ascetic residing on the hill, however, supplies visitors with lamps. The cave contains a most interesting group of sculpture portraying one of the incarnations of Vishnu. This stands in the middle of the cell, and its principal figure is a man-lion tearing to pieces the body of a Titan thrown over his thigh. A child stands underneath with half shut eyes, trembling at the fearful scene. There are other figures, such as those of Lakshmí, Saraswatí, Ráma, &c.; but the cave takes its name from the central image, to which it is principally dedicated. The legend to which the latter alludes is one of the most tragic of the purer and earlier myths of monotheistic Hinduism. There were two brother Asúrs or Titans, who by the favour of Siva, became so powerful that, expelling the gods, they usurped the thrones of heaven. In the pride of victory, the elder brother, named Hiranyakha, thought himself a match even for Vishnu in prowess, and sought him in the nether world to give him battle, but was killed in the encounter. In consequence of the death of his brother, the younger Titan, Hiranyakaship by name, hated Vishnu so intensely that he could not bear to hear his name pronounced in his presence. In course of time a son named Prahlád was born to him, who, forsaking the studies and pursuits suited to his age, began to pray to Vishnu night and day. The father, rendered furious at his son's behaviour, and finding it impossible to shake his constancy or induce him to forsake his devotion, ordered him to be put to death. Although successively hurled to the earth from

the summit of a high hill, placed upon a flaming pile, thrown into the sea with weights fastened round his neck, and trampled under the feet of an elephant, Prahlád escaped uninjured. The monarch then asked his son how he had survived such fearful perils, to which he replied that Vishnu had preserved him. "But where is this Vishnu?" demanded the incensed father. "He is," replied the son, "present everywhere." "Is he present in that impervious and solid body?" asked Hiranyakaship, pointing with his finger to a large crystal globe that stood before him. "Yes, father," replied Prahlád, "he must be there, because he is omnipresent, and nothing can exist without him." Scarcely were these words uttered, when Hiranyakaship's scimitar shivered the crystal into a thousand pieces. At the same instant a terrific figure, with the head and foreclaws of a lion and under part of a man, issued from amid the broken fragments, and throwing Hiranyakaship over his thigh, tore him to pieces. This fearful scene took place in the twilight; and the Titan perished thus, because, through the favour of Siva, it had been vouchsafed to him that he should die neither by the hands of god or demi-god, of man or beast, in the water or in the air, during the glare of day or the shades of night.

Colonel Franklin, in the second volume of his Inquiry concerning the site of Pálibothrá, gives a detailed description of this mountain and its shrines. There are altogether twelve tanks on different sides of it, excavated in the rock. In the *Varáha Purána* or Legend of the Fourth or Boar Incarnation of Vishnu, there occurs the following dialogue in which the sanctity of Mandar is set forth. Skanda the son of Mahádeo addresses Krishna, "O Bhagabán, thou hast spoken already of all things, of Tirthá and Hari Tirthá, of Banarasyá Tirthá, of Jagannáth, of Prayág, and of Chakra Tirthá. I am now desirous to learn from thee the nature and situation of Mandar. Vouchsafe me its history, O chief of the *debatás*, for thou art worthy to relate it and spare not its details." The godhead Srí Maheswar replied, "My grateful child, by this inquiry thou shalt gratify thy heart. Know, then, that amongst the places of worship Mandár is the greatest in the world. It is the place of residence of holy men of pure disposition; of Lakshmi, with eyes like the lotus that entrance the heart. It also saw the destruction of the malignant demon Madhu, whose fall was celebrated with songs of joy in the holy Vedas by all the *debatás*; therefore no place of worship is superior in sanctity to Mandar; Mandar covered with beautiful flowers the shrine where the *debatás*

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reverence the footstep of thee, O Vishnu, where Brahma himself was produced from the lotus, and where he paid worship and adoration at the feet of Mahádeo and Vishnu. There also dwells the goddess Devi, beautiful as the flower of the lotus, and delicate as the plant thereof." Bhágabán replied, "Know, O Rájá, that there is a place of worship which enchants the heart, where the wind blows with violence on all sides, a temple as yet hidden from the sight of men. It is Mandar, the greatest in the world. There Vishnu resides for ever, he who destroys the demon Madhu of malignant fame. It was Bhagabán who cast him under ground, and without difficulty placed the mountain Mandar on his head, an everlasting burden! Therefore, O Rájá, is Vishnu the sovereign of all the *debatás*. The sinner and the sin shall find equal absolution at Mandar. Whoever, O Rájá, shall in the future visit Mandar with due reverence, he shall be acceptable to the god, and be absolved from his sins by the grace of Vishnu." Kapila Múni then complains that he is old and infirm, that his strength is decaying, and his eye-sight weak, and asks how he may obtain relief from these infirmities. The god continues: "Mandar is conspicuous for a spacious lake situated at the foot of the mountain, wherein those who bathe shall become united to Vishnu. The water flows from the rock a stream of holy quality, glittering like the sunlight breaking in through surrounding darkness. O Rájá, that lake enchants the very soul. Sinners who bathe therein shall, together with their kindred and descendants, be absolved from sin and sickness. Fast, therefore, O Rájá! for one day, and then bathe, and be united to Vishnu. The act of ablution in this place is equivalent to the sacrifice of an Aswamedha-jajna (the Horse Sacrifice) at the place where Ráma mourned for his deceased father. There is half way up the mountain another lake whose waters glitter like gold. At sight of that water grief is dispelled from the heart. It flows from the mountains. Whenever thou visitest this mountain be thou abstemious in thy soul, O Rájá, and bathe therein in the presence of the great guardian of mankind, Jagat Gúrú, whose residence is on the southern summit. He who shall yield up his soul at this place shall be absolved from his sins, and he who shall voluntarily relinquish the pleasures of this world shall acquire a true knowledge of the divine being."

THE BÍR BANDH.—In the north of the District in the *parganás* of Dhaphar and Haráwat, running along the west bank of the river Dáús, there is a long embankment, called the Bír Bandh, which is usually represented to be a fortification. This account of the struc-

ture seems to have originated from the fact that the Dáús is now a small river which does not require embanking. It, however, was probably once much larger, when the course of the Kúsí was more easterly than at present. The embankment seems to have formerly run down to above the point where the Dáús falls into the Tiljúgá. Dr Buchanan Hamilton, in his description of it, gives the reasons commonly assigned for believing it to have been erected for military purposes. That it was made to restrain the river's overflow is, however, now the opinion of many. "There is," Dr Buchanan Hamilton writes, "a line of fortifications which extends due north from the source of the Dáús river to the hills, and which is attributed by the best informed natives to a prince of the name of Bír. This line has evidently been intended to form a frontier towards the west, has been abandoned in the process of building, and has probably been intended to reach to the Ganges along the Dáús river, which is nowhere of a size sufficient to give any kind of security to a frontier. As the lines are said to extend to the hills, it is probable that the Bengálí province of Maithilá included the whole of the country called Murang. As the works were never completed, and have the appearance of having been suddenly deserted, it is probable that they were erected by Lakshman the Second, who, in the year 1207, was subdued and expelled from Nadiyá by the Musalmáns. Lakshman the First seems to have been a conqueror, and in order to check the progress of his arms, the king of Dehli is said to have erected a fort at Saráigarh in Tirhut. It is curious to remark, that by the tradition on the spot, the works said to have been erected by Lakshman are not alleged to have been as a defence against the Muhammadans, but against a people called Oriswa. Now, in D'Anville's map of Asia, I find laid down exactly beyond these works a country called Qdyssa, which no doubt must be the same. I am ignorant of the authority on which this learned geographer proceeded; nor can I pretend to ascertain whether the Oriswas were a people who had wrested part of Maithilá from the weak successor of Lakshman the First, or were the remains of tribes who had governed the country under the kings of the Pál dynasty. Neither am I sure whether the Muhammadans suffered the Oriswas to remain undisturbed, or whether they swallowed up, at the same time, both them and their opponents in Bengal." Dr Buchanan Hamilton is incorrect in representing the embankment as commencing at the source of the Dáús. Further on, he gives a more accurate description of it. "The most remarkable antiquity is the line of fortifi-

cations running through the north-west corner of this district for about twenty miles. It is called Mazúrni-kátá, or dug by hired men, although by far the greater part of the natives attribute its formation to a different cause. They differ, however, considerably in their accounts, some alleging that it was made by a god or *debatá*, while others give the honour to a devil or *rákshása*. It is only a few that support the opinion which I have adopted, of its being the work of man. I traced it from the boundary of Gurkhá [Nepál] to that of Tirhut, at which it terminates; but all the natives agree that it reaches to the bank of the Tiljúgá, a river which comes from the west to join the Kúsí. They say that on a hill overhanging the river there was a fort of stone, from whence the works ran south. Where the Mazúrni-kátá enters the Company's territories, it is a very high and broad rampart of earth with a ditch on its west side. The counter-scarp is wide, and at the distance of every bow-shot has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular, zig-zag direction, for which it would be difficult to account. Further south, the width and dimensions of both rampart and ditch diminish, nor can any of the flanking projections be traced. For the last mile it consists merely of a few irregular heaps clustered together, apparently as if the workmen had suddenly deserted it when they had collected only a small part of the materials, by digging them from the ditch and throwing them from their baskets." The popular tradition referred to, is that in olden times there lived in the lower Nepál hills a giant Asur or demon, who wooed Gangá, the goddess of the Ganges. She was unwilling to at once receive or refuse his advances, and therefore imposed on him a seemingly impossible task as the condition of her favour. He was to make a road from the bank of the Ganges to his home in the mountains, in a single night between sun-down and sun-rise. He commenced his task from the Nepál end, and progressed with such rapidity that he had already before midnight completed the road to Gúriyahát on the river Dáús. At this the goddess became alarmed and applied to the cock in her difficulty. The cock crew, although the night was not half past, and the giant thinking that day was about to dawn, ceased from his work in despair, and retired to the mountains.

RUINS OF OLD FORTS are to be found at Pattori, Barántpur, Rájghát, Madhúkarchak, Srínagar, Patharghát, Madanpur, and Dhabauli in the Madahpurá Subdivision, and in the Supul Subdivision at Kápgarh and Bijalgarh. There are also the remains of large houses

at Sáhugarh and Khájuri, and of temples at Srínagar, Barántpur, Rohtá, and Lohur. The fort at Barántpur is believed to have been identical with the fort and city of Birát, mentioned in the Mahábhárat. Rájghát seems to have been the residence and fortified town of some petty prince, of comparatively later times. Madhúkarchak fort is evidently a Musalmán ruin, from the peculiar small glazed tiles found in it. Srínagar is known to have been erected by Srídeo, a Bhar chieftain, probably three or four hundred years ago, at the same time that his brothers, Káp and Bijal, built the forts called after their names. The forts at Dhabaulí, Madanpur, and Patharghát were also built by three Bhar brothers for mutual protection; the ruins of the latter alone are clearly visible. It is not certain to whom the houses at Sáhugarh and Khájurí belonged, but it would seem probable that the former was in existence in the time of Sikandra Sháh, son of Ilyás Sháh, King of Bengal, as coins bearing the date of his reign have been found in the ruins. The shrine at Lohár has only a few stones standing, but is still a place of worship for the neighbouring villagers in times of epidemics and droughts. The temples at Barántpur and Rhotá were built originally by Buddhists, probably about A.D. 1100, when the Pál dynasty ruled in South Behar. An image of the goddess Maheswarí, or Chandí, has been found in the former; and also an inscription which states that it was endowed by "the conquering Sarbasinh Deo, who is adorned with every virtue, the blessed of Maheswarí, the joy-bestowing moon of the lotus-lineage of Budhesa." The Jalsímá *zamíndár* has lately built a new temple on the ruins; and a yearly fair is held about the time of the Durgá-púja holidays, when numerous buffaloes are offered up to Kálí, the goddess of destruction. Formerly, no doubt, Buddhist priests officiated; but at present a class of Goálás, called *debhars*, or "feeders on the idol," that is, who live on the offerings, are the attendant priests. The same body supplies inoculators to Bhágalpur and the neighbouring Districts.

VILLAGE INSTITUTIONS.—In Bhágalpur, which is a frontier District towards Bengal, village institutions are, as might be expected, less numerous and influential than in the western parts of Behar. They are, at the same time, found in greater numbers than in Bengal, and possess most of the distinctive names and characteristics of these institutions in Behar. Most of them, however, have been overlaid by customs and duties foreign to their original nature, which are due to the development of *zamíndárí* or manorial influence and

rights at the expense of communal privileges. The following description represents their position at the present day, and gives them in the order of their present status.

GUMÁSHTÁ OR BAILIFF.—First in order among the village officials is the *tahsíldár*, or *gumáshtá*, whose business is to collect rents for the landholder, to make land settlements subject to his approval, to exert himself to increase the acreage of cultivation, and generally to superintend the affairs of the village in the interests of the landlord. The name of *tahsíldár* is applied to this official when a large village, with a heavy rent-roll, or several smaller villages belonging to the same proprietor, are grouped together and placed in his charge. When the collections are small, he is known as a *gumáshtá*. The *tahsíldar* is sometimes associated, in the performance of the above duties, with another person called a *sazáwal*. In certain parts of the District, officials called *málguzárs*, or *mukáddans*, are met with. They are employed as a subordinate machinery for purposes of rent collection, but not in the making of settlements, unless in the menial work of bringing together the cultivators. Generally all persons, whatever their denominations may be, in charge of collections, are paid by a monthly or yearly salary, besides which they receive certain perquisites from the villagers. The office is not hereditary, and the incumbent is liable to removal at the will of his employer. Sometimes the village headman is also employed in rent collecting, as will be afterwards observed.

THE PÁTWARI OR ACCOUNTANT is a village official, appointed under Regulation XIII. of 1817. His principal duties, as laid down in that Regulation, were: (1) To keep such registers and accounts relating to the village or villages to which he is appointed, in such manner and form as has heretofore been the custom, or in such other mode as may be hereafter prescribed by the Board of Revenue, together with such further registers and accounts as he may be directed to furnish. (2) To prepare and deliver, at the expiration of every six months, a complete copy of the aforesaid accounts, showing distinctly the produce of the *kharíf* (rice) and *rabí* (spring) harvests. His present duties are to write out the *jamábandí*, or revenue settlement papers of the village; the *jamá wasil báki*, or accounts of receipts and balances; the *terij*, or *khatiáni* of Bengal, showing the total of the several plots held by each individual cultivator; the *hisáb*, or separate demand; the *khusrá*, or particulars of field measurement, and other village papers. He also draws up the receipts given to the tenants. In many

instances the *patwárí*, or accountant, fills the place of the *gumáshtá* or *tahsíldár;* and in practice he occasionally collects rents and performs the other duties of that official during his temporary absence. The *patwárí* is paid either by a monthly salary or by a certain percentage on the rent, varying from one *pice* to one *ánná* in the rupee (1½ to 6 per cent.), or an equal proportion of the crop, if rent is payable in kind. In the latter case, the allowance is called *hakk patwárí. Patwáris* generally belong to the Káyasth caste, but members of other castes, and occasionally Musalmáns, are to be found in this office. Besides the above regular allowance, certain perquisites are given them by the tenantry when they take their *farighs* or rent acquittances, and these are shared with the *tahsíldárs.* It is optional with the *rayats* to pay them in this manner; but they not only do so willingly, but also at harvest time make a present of a certain quantity of rice, known as his *sídhá*, to the *patwárí.* The *patwárí's* office is not necessarily hereditary, but it is not unusual for the son to succeed the father. In the beginning of 1875, it was ascertained that there were 4551 estates belonging to 2570 *zamíndárs* in Bhágalpur District. On each of these *zamíndárs* a notice was served directing him to file a list of the *patwáris* on his estate. Replies were received from 1771, of whom 739 gave the names of 1263 *patwáris* having charge of 2886 villages, such as are entered in the Collector's *mauzawár;* and no fewer than 1032 replied that *patwáris* were not employed by them. The majority of the 799 who furnished no replies, were proprietors of petty estates, in which it is probable no *patwáris* exist, though some also held larger estates, in which the presence of *patwáris* may be considered as certain.

THE VILLAGE CHAUKIDÁR, or *páhán*, is a village functionary who will be noticed subsequently under the heading of "Police." As a rule, he comes from a very low class of the people, such as the Dosádh, Hárí, or Dom castes. His duties, at present, are to guard the village and the crops; to report crimes to the regular police, and at the *zamíndár's* office; to present himself at the police station for orders once a week, or on other fixed days; to apprehend offenders; guard the landlord's office; to assist in escorting treasure; to act as guide and messenger for public officers. He also performs various miscellaneous services for the *zamíndár;* such as to attend the measurement of the fields, watch the reservoirs of water, collect *rayats*, and assist in making collections, &c. The majority of the above employments, as they form no part of a rural policeman's duties, are

not enforced by law, but by custom. At the same time, whilst it is always kept clearly before the *chaukídár's* mind that he is in the first place a servant of Government, it has not been attempted to restrict him entirely to official work. Landholders throughout India are liable to perform certain duties of police, and it is often found advantageous that the best feeling should exist between them and the rural police. These relations, however, require careful supervision, lest they should degenerate into an alliance unfavourable to the tenantry.

THE MANDAL OR HEAD-MAN does not hold a position of much influence, as he has in most cases become a servant of the *zamíndár*. He is found on the south of Ganges, and in *parganá* Chhái. If there is no *patwárí* in a small village, he collects the rents, and is remunerated by being allowed to hold his little farm at cheaper rates than those paid by his neighbours. He is often a money-lender on a small scale, and intervenes to save a defaulting tenant by advancing his rent. In some villages of *parganás* Chhái and Jahángírá he is called *máhto*. The *mukaddam* takes his place in *parganás* Dhaphar, Haráwat, Náridigar, Utarkhand, Kabkhand, Nísankpur Kurá, and Malnigópál. In the same *parganás*, the place of village head-man is taken by the *jeth rayat*. He is distinctively the leader of the village people, and not a servant of the landlord. He has a superior or inferior position to the *mukaddam*, according as the villagers are well off and independent, or poor and in debt.

The *dihidár* is an inferior kind of surveyor, also called an *ámín*, met with in all estates of any size. He receives a monthly salary, and has under him two or more *mirdhás*, often one in every large village. It will be observed from my account of *ábwábs* or customary cesses, at a subsequent page, that they are the instruments whereby the landlord obtains a share in all the profits of his tenantry, except those immediately derived from cultivation. The *mirdhás* are employed to report all such sources of gain to the *zamíndár*, and are rewarded by a percentage of one *ánná* in the rupee (6 per cent.) on all *ábwábs* levied. The two other principal servants of the landholder are *baráhils* and *goráits*. The former are little more than messengers; and the latter are always in attendance, like the *áthpraharyás* of other Districts, at the managing office, to do any work, chiefly the summoning of *rayats*, that they may be called on to perform. A *pauniya* is met with in some large villages. He always belongs to a very low caste, being usually a Chámár, and goes about beating a drum, to announce anything he is paid to proclaim. As the

zamíndár often makes use of him, he gives him a patch of land rent-free.

In the south of the Bánká Subdivision, around the police station of Katúriyá, and in *tappa* Madhuban in *parganá* Colgong, an officer of the same position as a *tahsíldár* is met with, called a *parganáit*. All along the southern frontier a complete system of internal village government is carried on in the Santál villages by the head-men, called *mánjhís*. In Kándu, Keut and Dhánuk villages, the *tahlí* is a kind of *chaukídár*, who also does menial offices for the landlord if called on. The *srimán*, a common official in north-western Purniah, is a kind of under *tahsíldár* in *parganás* Haráwat and Dhaphar. The name of *kánúngo* is preserved in some families in *parganá* Chhái, but their members perform none of the duties formerly associated with that office.

MATERIAL CONDITION OF THE PEOPLE.—The Commissioner of the Bhágalpur Division, in his Administration Report for 1872-73, expressed his opinion that the people were fairly happy and contented. As a rule, the small *rayats* of this District, though presenting a rather poor appearance externally, are better off than their brethren of the lower delta. This is attributable to several circumstances:—(1) the wants of the people are fewer than those of the Bengal peasantry; (2) the females contribute not a little to the support of the family, as they here perform their full share of field and out-door work, each woman earning, one way or another, about three-fourths of what a man does: (3) the oppression of the *zamíndárs* is probably not quite so systematic as in Bengal. Still, it is scarcely doubtful that the condition of the *rayat* would be materially improved if, as in Bengal, there were more *mukarrarí* and other permanent tenures created in his favour. The Commissioner stated, however, that upon a general review, there can be no denial of the fact that the condition of the peasantry, moral, material, and physical, continues to require the utmost attention of the Government. The recent movement in favour of popular education, as well as the opening up of the country under the auspices of the Road Cess Act, will, it is hoped, tend greatly to their amelioration. He adds: "If a little of that capital which now lies useless, were devoted to the interests of agriculture and the arts, the effects on the material condition of the people would be wonderful."

DRESS.—The ordinary dress of a well-to-do Hindu is a cloth or *dhutí* fastened round the loins and falling to the knee, over

which a long cotton robe, fastened on the right shoulder, called a *mirzái*, is worn, a white scarf or *chádar* of cotton being thrown across the shoulders over all: a cap also is worn, and a pair of shoes or slippers. The wealthier Muhammadans wear a pair of white or coloured cotton drawers (*paijámá*) of great width, reaching to the ankle, a *mirzái*, which, to distinguish themselves from Hindus, they button on the left shoulder, a turban or *pagrí*, and a pair of shoes or slippers. The ordinary dress of a well-to-do shopkeeper would be a *dhutí*, *chádar*, and cap. A merchant would also wear a *mirzái*. An ordinary peasant usually wears a *dhutí*, a *gámchá* or cloth which scarcely covers the shoulders, and often a *pagrí*. The women of both religions, as a rule, wear a *sárí*, which is wrapped round the middle of the body, and arranged so as to fall in folds to the ankle on one side whilst it shows a part of the leg on the other; the upper end crosses the breast, and is then thrown forward over the head like a veil. Many women, in addition to the *sárí*, wear a kind of short sleeveless, loose-fitting jacket, called a *kúrtá*, over which the upper end of the *sárí* is passed, in the same manner as when that garment is alone worn. Ornaments are much worn on the arms and ankles, as well as in the ears and nose. Those worn on the wrist are called *chúrís, bathánas, páinchís;* those on the upper arm are called *bánk, bájú*, and *jausan;* those on the feet are *kharú, charú, pao-jab*, and *mal;* those for the ears are *jhumka, páth, bálí, sabjá, bálá*, and *múrkhí;* and the ornaments worn in the nose are *nath, basr*, and *búlák*. Another kind of ornament worn round the waist, like a girdle, is known by various names, of which *got* is the most common.

DWELLINGS.—There are two kinds of houses—the ordinary brick and mortar building, usually with flat tile roofs, or sometimes thatched with grass, occupied by the wealthy classes; and the houses of the peasants and poorer classes, which are made of bamboo plastered over with mud or fenced in with mats made of thin woven reeds, and roofed with grass. There are also some hovels, inhabited by the lowest castes, made entirely of mud, or entirely of coarse jungle grass and palm leaves. In the out-lying villages houses are constructed with little care. Even in the case of brick building, the outer walls are left bare without plastering, exposed to the effects of the weather and speedy destruction. In the smaller cottages, the light bamboo framework is merely plastered over with *bhúsa* or the husk of rice mixed with mud; if there is no *bhúsa* available, finely chopped straw is

used. The value of a masonry house rarely falls short of Rs. 300 or £30. A peasant's hut of a single room costs about Rs. 16 or £1, 12s.; the bamboo being worth about Rs. 5 or 10s.; plastering and string, Rs. 2 or 4s.; labour, Rs. 4 or 8s.; posts, door, and the thatching materials, Rs. 5 or 10s.

FOOD.—The average monthly expenses of the family of a well-to-do shopkeeper, consisting of six persons, are estimated as follow:—Rice, Rs. 5 or 10s; wheat, Rs. 3 or 6s.; salt 8 *a.* or 1s.; oil, R. 1 or 2s.; pulses, R. 1 or 2s.; fish, 12 *a.* or 1s. 6d.; spices, 12 *a.* or 1s. 6d.; fuel, 8 *a.* or 1s.; luxuries, such as *pán* and tobacco, 8 *a.* or 1s.; clothes, R. 1 or 2s.; barber, washerman, religious ceremonies, &c., 4 *a.* or 6d.;—total, Rs. 24, 4 *a.* or £2, 8s. 6d. per month. For a peasant's family of five persons:—some kind of grain, such as rice, wheat, barley or *maruá*, consumed in different proportions at different times of the year, Rs. 3 or 6s. to Rs. 5 or 10s.; salt, 8 *a.* or 1s.; oil, 8 *a.* or 1s.; pulses, R. 1 or 2s.; spices, 8 *a.* or 1s.; clothes, 10 *a.* or 1s. 3d.; tobacco, 4 *a.* or 6d.; barber, washerman, priest, &c., 2 *a.* or 3d.:—total, from Rs. 6, 8 *a.* or 13s. to Rs. 8, 8 *a.* or 17s. per month. Families of day-labourers, consisting of the same number of members as given above, often live on Rs. 5 or 10s. a month, and sometimes on Rs. 4 or 8s. The husbandman pays little for his fish or fuel, the former being caught by himself or his family in the nearest stream, and the latter gathered from the jungle. This estimate gives an average annual expenditure of Rs. 48, 8 a. or £4, 17s. for each member of a shopkeeper's family; and from Rs. 13 or £1, 6s. to Rs. 17 or £1, 14s., for that of an ordinary cultivator.

GAMES AND AMUSEMENTS.—Games of chance and skill are mostly played with cards, dice, and *kauris* or shells used much as we do counters. The principal card games are *rangmár*, *saisarmár*, *hukmár*, *ghulámchor*, *kalfímár*, *nakshúmár*, and *núsar*. Diamonds are called *eht*, or *shakrpálá*, or *thikarí*; hearts, *lál pán*; clubs, *tín pathiyá* or *chiríyá*; spades, *siá pán* or *hukm*. The following description of *rangmár* and *saisarmár* will give an idea of native card games. In the first, there are four players and four cards are dealt to each; the remainder of the pack is placed in the centre, and the dealer turns up the top card. Whoever has the highest of the colour turned up, wins the trick. In *saisarmár*, all the cards are dealt round to three players, who play out the cards in the order they receive them, as in beggar-my-neighbour. The court cards are the winning ones, the queen being most valuable, taking all those

played before it. *Pachísí* is a very favourite game; it is played on a board shaped like a cross, the four arms being of the same length and divided into twenty-four squares, eight rows of three each, coloured alternately, like a chess board. It is played by either two or four persons, the players at opposite arms being partners. When a board cannot be obtained, a figure of it is drawn with chalk on a hard floor. Six *kauris* are used instead of dice, and the points are numbered according as the *kauris* fall with the flat side up or down. Each player commences from the centre square of the inner row, the track being down the centre row to the extremity of the arm, then to the right and round the outer square of each arm, and back to the square he started from. A man falling on the square occupied by another player has to begin again, and the game is won by one player getting his four men through the squares first. In *chaupál*, three oblong pieces of horn marked like dice are thrown, and the points turned up reckoned on the *pachísí* board, and the play progresses in the same manner as in that game. The *súrí* is played with sixteen shells, and is purely a gambling game. Each player throws his shells, calling out at the same time the number he desires may fall with the flat side up. *Mút* is a form of our game of odd or even. About a hundred or more shells are placed in a heap, and the players draw from it by turns, and the one who makes a successful guess of the number drawn wins a shell from each of the other players. In *ulhí*, three players take two shells each and throw them up. Whoever first succeeds in getting the flat sides of both to turn up, wins the stake. *Tundá-márí* is something like the beginning of the English game of pitch and toss. The players stand at a distance and try to hit a bobbin placed in a ring. In *millo* two play. A number of shells are placed in a heap, and the player who succeeds in rolling his shell and making it lie up to the heap without scattering or disturbing it, wins.

Musical Instruments.—There are only four classes of musical instruments in use amongst the natives of Bhágalpur District:—the fiddle, which is of different shapes and sizes, and has from one to seven strings; the drum; the fife, or bugle; and cymbals. Drums predominate in number and variety of shape, and are named in some cases according to the caste or class of people by which they are played. The *behálá* is identical with the European violin, except that its strings vary in number from five to seven. It is played with a bow made of horse hair. The ordinary price is

about Rs. 8 or 16s. The *sárangá* is very like the *behála*, but is smaller and narrower, and costs only Rs. 3 or 6s. The *unárbájá* is a wire-stringed instrument. It is like the *sitár*, but is larger and more roughly made. It is used by wandering beggars, principally Muhammadans, who sing the praises of Ghází Miyán and beg. The *sitár* is a species of guitar with wire strings; otherwise it is not unlike a fiddle. It is played with the index finger of the right hand, which is protected by a cap of twisted wire like a thimble, and called a *minjráf*. By the use of this cap a clear sound is obtained. The wires are of steel and seven in number. The simplest form of stringed instrument is the *tambúra*, which has only one string. It is often used alone as an accompaniment to the simple recitative in which popular legends are sung, but is usually accompanied by the *kanjání*, a kind of tambourine, to which one or more *jangs* or jingling plates of brass are attached.

The most complicated kind of drum is the *thablá*. It consists of what may be called two drums, called *dúga* and *dainá*. The former is nearly hemispherical, and is made of baked clay with the skin stretched over the top. The latter is oblong, its shell being made of wood. The skin is stretched over one end only, the other being left open. The player sits cross-legged on the ground with the *dúga* caught in the bend of his left leg, and the *dainá* resting against the outside of his right leg. The *dúga* is beaten freely with the left hand; the *dainá* is sounded only with the fingers of the right hand, the palm of which is never removed from the rim of the drum. It is to the music of this instrument that Muhammadan *nách* girls usually dance. The favourite drums of the low Hindu castes, Chámárs and Háris, are the *daflá* and the *nágará*. They are both elongated, like European drums, with skin stretched only on one end, the shell of the former being made of wood, and of the latter of baked earth. The lower end of the *daflá* is open, but in the *nágará* it is closed. They are both played with two sticks, which in the case of the *nágará* are of equal size; but one of the drum sticks for the *daflá* is very much slighter than the other. The *daflá* costs Rs. 2 or 4s. and the *nágará* R. 1 or 2s. The *bam* is a large wooden drum, with skin on both sides, played with a stick in the right hand and the bare left hand. The *thásá* is like the *daflá* in shape, but is made of baked earth. It is largely used by Musalmáns during the Muharram festival. When the *thásá* and two drums of the *thablá* are played together on any occasion of joy, the whole is called a

roshan chauki. *Andarbájá* is a small kettle drum played in pairs, which cost about Rs. 3 or 6s. each. The large drum sounded at the time of worship in Hindu temples is called *mirdhan*. It is three feet high by two wide, made of baked earth, played with sticks, and costs about Rs. 5 or 10s. The Magháiyá Juláhás play with sticks on a large drum called a *dhák*. It is not unlike other drums, but is ornamented with feathers fastened round the rims. The *pachbájná* or *Bangáli bájá* is like the last, but is covered with red cloth, and is played by Hindus and Musalmáns. The Pamariyá Musalmáns use a drum very like the *mirdhan* of the Hindus, but bound round with leather. The Dom caste play on a kind of drum called a *húrka*, which is exactly like an ordinary goblet in shape, and made of baked earth. The broad end is covered with skin and played on, whilst the neck is left open so that the music may be modulated by the application and pressure of the palm of the left hand. It costs only about 4 *ánnás* or 6d. The *dumrú bájá* is a small double drum, one foot high and six inches wide. The wall between the two ends is compressed to a diameter of one inch. At this point two strings of leather with knotted ends are attached. The player holds the instrument at this centre, leaving the strings free, and causes the knots to sound the drums by a rapid twisting motion of the wrist. This instrument, amongst Hindus, is reserved for the worship of Siva or Mahádeo, and is most played by religious ascetics and Júgís. The Chambás, a low class of Musalmáns who exhibit dancing bears and monkeys, have now adopted it in their performances. Another low class of mendicant Musalmáns, who call themselves by the distinguished title of Lohání Pathán, use a single stringed *saranji*, called *urni* or *bánú bájá*. It is made of a split bamboo passed through a half cocoa-nut, to which a single string of horse hair is attached.

Of wind instruments there are not so many. The *surnái* is a straight bamboo, with holes bored or burnt in it, and a mouthpiece like that of a flageolet. It costs 12 *ánnás* or 1s. 6d., and is played by the Muhammadan classes known as Helás and Juláhás. It is usually accompanied by a small tambourine without *jángs*, called a *khurdhak*. The Háni caste perform on a very large bugle called a *singhá*, made of wood and bound round with leather. Its price is Rs. 3 or 6s. The *bonslí* is a kind of flute made of bamboo reed, and costs one *ánná* or 1½d. I have heard simple English airs played on it. The *jhál* is the ordinary brass cymbal, and is often played in concert with the tambourine called *kanjání*. A smaller kind of cymbal is called

mazírá. It is about two inches in diameter and one inch deep, not being flat like a true cymbal. There are besides horns, which are used at temples and marriages, but cannot be modulated. Shells are also used at religious rites. Various combinations of the above instruments constitute a *nách* band. A single band might consist of a *thablá*, a *sitár*, a *behádá*, and a pair of *mazírá*. Drums alone are considered sufficient, if they are of two or three kinds. Wind instruments are always used at *játras*, the rude theatrical representations of the country.

THE CONVEYANCES used in Bhágalpur District consist of varieties of *garis* and palanquins. The former are wheeled conveyances drawn by horses or oxen, and the latter are carried on the shoulders of men by means of shafts or poles attached to both ends. A *rath*, the largest kind of *gárí*, has four wheels, and is drawn by a pair of oxen. It is covered by a double hood, the front one being smaller than that behind, with a kind of coach-box in front for the driver. It is much used by *mahájans* or native merchants for travelling, as, from its size, it is very convenient for carrying merchandise, and even for living in, if need be. The price varies from Rs. 50 to Rs. 200 (£5 to £20). The *karánchí* is a kind of cab, with windows all round and a door at each side. It is drawn by ponies, and is found only in towns. The *ekká* is a small light two-wheeled car, about five feet long and two feet wide, consisting of two shafts and two uprights behind, all attached to the axle. Between these a strong seat made of netting is slung. The *ekká* usually has a small hood, and is drawn by a pony or ox. It is frequently decorated with pieces of red cloth and small bells, and ranges in price from Rs. 15 to Rs. 40 (£1, 10s. to £4). The *majholí* is very similar to the *ekká*, but has a pole instead of shafts, and is drawn by a pair of ponies or oxen. The price varies from Rs. 20 to Rs. 150, or £2 to £15. The *pachmaghiyá* or *rarhú* is the same as the *majholí*, but without any covering. It is used for the conveyance both of passengers and goods. Its price is from Rs. 10 to Rs. 15, or £1 to £1, 10s. The *chappú* is similar to the foregoing, but larger. It is always drawn by a pair of oxen, and costs about the same as the *rarhú*. The *sagar gari* is employed for the conveyance of goods only. It has two wheels; the body is made of bamboo, in the shape of a triangle, six and a half feet long and two and a half feet wide at the back, tapering down to about six inches in front, where a cross bar about four feet long is fastened, to which a pair of oxen are yoked. The [redacted] from about Rs. 8 to Rs. 12, or 16s. to £1, 4s.

The *pálkí* or *kharkhariyá*, better known as the palanquin, is a kind of oblong box about five to six feet long, three feet wide and two and a half feet high, with two sliding doors on each side, the rest being panelled in. There is a pole or shaft fixed in the centre of each end, and four men carry it on their shoulders, two in front and two behind: The price ranges from about Rs. 18 to Rs. 50 (£1, 16s. to £5). Some palanquins, used by Europeans, are neatly painted and have coloured glass windows and lamps. Such a one may cost Rs. 100 (£10). The *nálkí* is shorter and squarer than the *pálkí*, and has a pointed roof. Its shafts are longer, the front one being curved high up and often ornamented with bright coloured cloth. It is used only at marriage ceremonies, to carry the bride and bridegroom. It costs about Rs. 10 to Rs. 15, or £1 to £1, 10s. The *barádarí* is another variety of the *pálkí*, with eight open windows without panels, and doors which also have small windows in them. It is used for travelling at night in the hot weather. It costs from Rs. 15, or £1, 10s., to about Rs. 30, or £3. The *dúlí* or *khatolí* is a slight bamboo framework covered with coarse cloth, about two and a half feet square, with a netting floor made of string woven across; it is slung on a stout bamboo pole and carried by two or four men. It is much used for the conveyance of the sick and also by women, who sit cross-legged in it. It costs about Rs. 5, or 10s. The *chaupálá* is a kind of *dúlí*, measuring in the framework about five feet by four. This conveyance is used in marriage processions, and is gaudily decked out with tassels and fringes, and carried by four men on their shoulders. The *meyáná* is the same as the *barádarí*, but has a pointed roof instead of a flat one; it is slung across a pole like the *dúlí*, and is carried by four men. Its price ranges from Rs. 10 to Rs. 12 (£1 to £1, 4s). The *thamdán*, pronounced "*tonjon*" by Europeans, is a hooded seat carried on the shoulders by means of shafts. It costs from Rs. 50 to Rs. 250 (£5 to £25). Only the highest classes use it. The *mohárá* is the bride's conveyance at marriage processions, and is decked out with every possible finery; it has a pole at each end, is open at the sides, and covered by a canopy.

AGRICULTURE is the chief occupation of the people of the District; but it is nowhe[redacted]n advanced condition except in a few small areas near to[redacted]ge villages, where members of the Koerí caste carry on a [redacted]et-gardening.

RICE is the m[redacted]t crop of Bhágalpur, and also un-

doubtedly the largest. It must not, however, be understood to have the same importance with regard to other crops as in Bengal, or even in the more fertile Districts of Behar north of the Ganges. Throughout the south of Behar, all along the hills from Rájmahál to where the Són river enters at the south-west corner of Sháhábád District, the people are poor, and the country is barren, and only just reclaimed from jungle. Rice has been comparatively recently introduced, and is still too scarce and dear to be the staple food of a people who had long been accustomed to support life on more hardy grains and on jungle produce, such as the fruit of the *mahuá* tree. Even in more prosperous parts of Southern Bhágalpur, further removed from the hills, and lying nearer to the fertile valleys of the rivers, Indian corn rather than rice is the staple food of the poor, the rice produced being mostly sold for exportation in order to pay rent.

There are some half-dozen varieties of rice sown in the District, which are distinguished from one another only by the relative fineness and coarseness of the grain. Agriculturally, there are only two kinds, the early rice, called *dhán bhadai*, or *sathí*, the same as the *áus* of Bengal, which is sown broadcast in Jeth (May) and reaped in Bhadra (August); and the later rice, called *aghaní*, which is sown in the middle of Jaishthá (May) and reaped in Agrahayan and Paush (December and January). The soil occupied by rice is low-lying, wet land. There is no species cultivated in Bhágalpur which throws out a stem long enough to admit of being planted in marshes. Long stemmed rice might be grown in the north of the District over extensive tracts which are flooded during the rains, but the best of the long-stemmed species met with, called *desariyá*, is a coarse red grain. The low lands just referred to are now usually grown with spring and early autumn crops. There is nothing to indicate that any improvement has taken place in the quality of the rice grown in Bhágalpur; but there has undoubtedly been a large extension of the rice-growing area within the past century both north and south of the Ganges, but specially in the latter tract. During the last eighty years, the people have felt the benefit of a strong government; agriculture has revived, and is constantly extending, and large tracts of waste land have been brought under the plough.

The Rice Harvest.—When the rice ripens and is ready for the sickle, it is first laid flat to the ground, which is done by two men drawing a bamboo over the field, one holding each end. This

operation takes place three or four days before the actual harvesting, which is begun and ended with religious forms. On the first day the owner of the field, having bathed, goes to its eastern side, carrying a vessel of milk, which he sprinkles over the crop in the name of Lakshmí, the goddess of plenty, and Náráyan, the most familiar epithet of Vishnu. He then cuts five handfuls of the crop, and, clearing a space, stacks them. He makes a deep reverence before them, and forthwith returns home. The next morning the work begins in earnest; the grain, when all cut, is collected into a corner of the field called the *meyá*, which has been levelled and cleaned for the threshing or treading out by cattle. In its centre, a stake is driven firmly into the ground, to the upper end of which a long stout rope is fastened. To this again short ropes are attached, which are passed round the necks of the cattle, which, circling about the central stake, tread out the grain cast beneath their feet. A *meyá* may furnish work for from six to ten oxen, but there are usually eight. The latter number will tread out the produce of a *bighá* of rice in one day, working from early morning to sun-down, with a break of about two hours at noon for feeding and rest.

The straw is separated by means of a bamboo, armed with an iron crook, and the grain is stored in bags, not being husked till required for use. When all the grain is carried home, the cultivator returns thanks for the success of his labours, by feeding three or four Bráhmans of his village.

OTHER CEREALS.—Amongst cereal crops, wheat, or *gaham*, takes a prominent place. It is grown on both sides of the Ganges, but is most largely produced in *parganá* Chhái, on the north bank. It is sown at the end of the rains in the month of October (Kártik), and is reaped in March (Chaitra). Twenty to thirty *sers* (40 to 60 lbs.) of seed are required to sow a *bighá*, that is the third part of an acre. The yield varies from 12 to 20 *maunds* (6 to 9 cwt.), per acre in ordinary years. The out-turn is best on *bhúr* or *tarái* lands, which are too low for cultivating *bhadaí* or *aghaní* crops. Heavy rain or tempestuous wind injures it very much when it is in blossom. Indian corn, or *makái* (Zea mays) is the earliest of the *bhadaí* crops. It is sown in April or May (Baisákh or Jaishthá), and is ripe in August (Bhádra), in which month it is very liable to be drowned by excessive rain. In the south of Bhágalpur a large quantity is lost in four out of every five years, by floods from the

Ganges and Chándan. The cultivators, however, sow on, as the amount of seed sown is always returned to them; and they consider that the one crop saved, which is sure to be a bumper one, repays the labour of the five seasons. When grown on upland, Indian corn requires irrigation. The out-turn varies from 15 to 24 *maunds* (11 to 18 cwt.) the acre. *Maruá* (Eleusine corocana) is a millet which, especially in *parganás* Kabkhand and Haráwat, shares the cultivable area with rice over a considerable part of the two northern Sub-divisions. It is probably grown so extensively on account of the great cheapness of cultivation, only 15 *sers* (30 lbs.) of seed—costing five to eight *ánnás*, or 7½d. to 1s.—being required for sowing an acre. Dr Roxburgh remarks on its wonderful fertility, the out-turn being sometimes five-hundred fold. He gives an instance from his own observation in which a single seed produced eighty-one thousand fold in manured ground. *Maruá* is transplanted from seed-beds, in which it is sown in June, to fields which have been four times ploughed. The out-turn in Supul Sub-division is from 24 to 30 *maunds* (18 to 22 cwt.) of uncleaned grain per acre. It is cut in September (Aswin).

The following are minor cereals. Amongst *bhadaí* crops there are *shámá*, or *gúndlí* (Panicum miliare), sown in June and reaped in August, producing 20 to 24 *maunds* (15 to 18 cwt.) an acre, and mostly cultivated in the south of the District; *kauní* (Panicum Italicum), reaped in September, and producing 15 *maunds* (11 cwt.) per acre; *kherhi*, probably the same as *shámá*, and grown largely in the north of the District; *kodo* (Paspalum scrobiculatum), a small millet grown on low land near the Ganges. This last, when eaten in large quantities, sometimes causes intoxication, a fact which was observed during the scarcity of 1874. It is remarkable that *kodo*, grown in the same field in different years, is in one year affected by, and in another year free from, this narcotic quality. *Joár* (Andropogon sorghum) is another millet, formerly much grown in the south of the District, but now being pushed out by maize cultivation. It grows abundantly after most *rabí* crops, except when the land is high and sandy. It produces from 20 to 24 *maunds* (15 to 20 cwt.) per acre. Besides rice and wheat, the winter and spring cereals are: Barley, or *jas*, sown in October (Kártik) and reaped in March and April (Chaitra and Baisákh), requiring 60 to 90 *sers* (120 to 180 lbs.) of seed grain, and producing 30 *maunds* (22 cwt.) of barley per acre; *bajrá* (Holcus spicatus) sown in September (Aswin) with 15 *sers* (or 30 lbs.) of

seed to the acre, and producing in December (Paush) 18 to 24 *maunds* (13 to 18 cwt.) of grain per acre. *Chiní* (Panicum miliaceum) is a cereal which comes to maturity later than the *rabí* and earlier than the *bhadaí* harvests. It is cultivated in square plots, and regularly irrigated. It yields 24 *maunds* (18 cwt.) an acre, and often produces a second crop, cut in September, from the grain that falls to the earth in the first cutting in June or July. This second crop is locally known as *labherá*.

GREEN CROPS AND VEGETABLES.—*Matar* or peas (Pisum sativum) sown in October and gathered in February, requiring 15 sers (30 lbs.) of seed and producing 24 *maunds* (18 cwt.) per acre. *Musurí* (Cicer lens) sown in October and gathered in the end of January, requiring 45 *sers* (90 lbs.) of seed, and yielding 20 *maunds* (15 cwt.) per acre. *Arhar* or *rahar* (Cytisus cajan) sown in May and cut in the following March, requiring 30 *sers* (60 lbs.) of seed, and yielding 30 *maunds* (22 cwt.) per acre. *Jodr* and *bajrá* are sometimes sown along with it. *Chholá*, *bút*, or gram (Cicer arietinum), sown in October and reaped in March. For a good crop, rain is required in January. Whilst green, gram is used like green peas as a vegetable. Great quantities of *khesárí* (Lathyrus sativus) are sown about the same season as gram, especially amongst the rice stubble on low grounds. *Kúrthí* (Dolichos biflorus) is also much grown, being sown immediately after the *bhadaí* crops are reaped in August and September. It is ripe in December and yields 15 *maunds* (11 cwt.) an acre. *Múg* (Phaseolus mungo) is sown in September and cut in February. The outturn is the same as that of the last-mentioned pulse. *Kodú* is another early pulse, gathered in December, and often succeeded in the same season by grain and peas. *Tisí* or linseed (Linum usitatissimum) sown in November and gathered in February. It requires 30 *sers* (60 lbs.) of seed and yields 20 *maunds* (15 cwt.) per acre. It is often sown as a border to wheat and barley fields. *Arendí* (Ricinus communis) or castor oil plant, is sown in October in low lands. After the seedling has come up, the land is again ploughed and later on harrowed. It yields 20 *maunds* (15 cwt.) of oil per acre. *Til* seed (Sesamum orientale) is sown in August and cut in November, when it is often succeeded by a *rabí* crop. *Sargúja* (Verbesina sativa) is an oil-yielding plant, in appearance like a small sun-flower.

The *Kaldí* or kidney bean (Phaseolus radiatus), is sown in November and gathered in February. The *báigun* or brinjál (Solanum melongena) sown in a nursery on high ground in May and irrigated;

it is transplanted in June, and bears fruit from September to March. The *kúli-báigun* (S. longum), the long brinjal of Europeans, is similarly cultivated. The *álu* or potato (S. tuberosum) was introduced at an early period of English rule. It is cultivated principally near the town of Bhágalpur, and in native gentlemen's gardens. *Meth* is a legume which I have not identified. It is sown in August and is cut in December or January, and yields 15 *maunds* (11 cwt.) of a good pulse per acre. *Torí*, the *rái* of Bengal (Sinapis ramosa), much grown north of the Ganges, is an oil seed and yields 20 to 25 *maunds* (15 to 19 cwt.) of seed per acre. It is sown in October, often along with barley and *músurí*, and is gathered before them in January. The *gájar* or carrot (Daucus carota) is met with in gardens. It is eaten cooked in milk, and is sometimes pickled with hot spices. The *singhára* or water-nut (Trapa bispinosa), which grows in tanks, is reckoned a delicacy by natives. *Sakarkand álu* and *súthní álu* (Convolvulus batatas and Dioscorea fasciculata) are the most largely cultivated yams, and yield very heavy crops, as much as one hundred *maunds* (73 cwt.) being sometimes obtained from one acre. *Chuprí álu* (D. globosa), *kám álu* (D. alata), *kachú* (Arum colocasia), *mán kachú* (A. Indicum) and *ol* (A. companulatum) are roots much eaten. They are generally sown in June and gathered in the beginning of the cold weather. The *ol* takes two seasons, or nineteen months, from June to December, in coming to maturity. The *kumrá* (Cucurbita melopepo) and *kadu* (C. lagenaria) are varieties of pumpkins, grown at all seasons. Radishes (Raphanus sativus) are also cultivated.

THE FRUIT TREES indigenous to Bhágalpur District are the following:—(1) The mango or *ám* (Mangifera indica) is common all over the District, especially to the north of the Ganges. (2) The *mahuá* (Bassia latifolia), the most extensively grown tree in the southern hills. The ripe kernels are eaten like almonds, but are not wholesome. They also yield an oil, four pounds of kernel producing one pound of oil. After being dried in the sun for some days, they are broken in a mortar, and then put in a common oil mill and pressed. In the cold season the oil is thick, but in hot weather it becomes liquid. In most parts it is only used for lighting purposes, being unfit for food on account of its bitter, disagreeable flavour. The poor in the hill tracts, however, use it in cookery, and remove the bitter taste by boiling it in water. The most important produce of the tree is the flower, which expands in the evening and falls the following morning. It is succulent, resembles a round berry and is full of a thick sweet juice, which would

not be disagreeable but for a strong narcotic smell. When collected the flowers are spread on mats, or on a piece of clear ground, and dried in the sun and are then fit for sale. A single tree yields from 10 to 60 lbs. of dried flowers; but it is alleged that were care taken to keep off deer and monkeys, double that quantity might be procured. In the last century the flowers sold on the tree for from 6 to 3 *maunds* (4½ to 2¼ cwt.) to the rupee (2s.); and in the year 1810-11 at Bánká, close to the forests, according to Dr Buchanan Hamilton, only one and a quarter *maunds* (102 lbs.) was obtained for this money. The present price varies from sixty to eighty pounds for the rupee. In the southern parts of the District, the poor are compelled to derive from this flower a portion of their ordinary nourishment, amounting, according to Dr Buchanan Hamilton's estimate, to five-twelfths of their entire food during five months of the year. *Mahuá* flowers are, however, most used for the distillation of country spirit. The process is a very simple one. The flowers, with from an equal to a double quantity of water, are put in large earthen vessels with narrow mouths and left to ferment. This is effected in from four to eight days, according to the heat of the weather. The whole fermented mass, flowers and water, is then put into a still, and the spirit is drawn slowly off. It is never rectified, and after distillation is always very much diluted with water, and consequently will not keep above fifteen days. If rectified, or even if kept undiluted, it could be preserved longer, but in that case customers would not have enough for their money. The still is a large earthen jar, inclining a little to one side, placed over a rude fire-place, confined by two walls of earth. The head of the still is a small earthen pot inverted on the mouth of the larger and smeared with clay. Three tubes of hollow bamboo pass from the head to an equal number of narrow-mouthed, unglazed earthen jars that serve as receptacles, and are placed in a shallow trough containing water.

(3) The jack fruit or *kánṭhál* (Artocarpus integrifolia), is also very common. (4) The plantain or *kelá* (Musa sapientum), found everywhere, is of an inferior description. (5) The *khejur* or date palm, and the *tál* tree (Borassus flabelliformis), are both common throughout the District, being cultivated for the intoxicating fermented juice, called *tárí*, obtained from them. The *khejur* is fit for cutting when ten years old, and lives about twenty years more, during which time a notch is yearly made in the stem just under the new leaves that shoot from its summit and on opposite sides of the stem in

alternate years. The cut is triangular, and at its lower corner a leaf is placed to collect into a pot the juice that exudes. The season commences about the beginning of October, and lasts until the end of April. The cut bleeds for from two to seven days, and is kept open by means of scraping the surface or removing a very thin slice from it. The tree is allowed an equal number of days' rest before a new incision is made. The cuts are made in the afternoon, and the juice exuding during the night is collected in the morning, the yield being about four pounds weight from each tree. Its taste when fresh is sweet, with somewhat the flavour of the water contained in a young cocoa-nut, but slightly bitter and astringent. Owing to the coolness of the season it does not readily ferment. It is, therefore, collected in large earthen jars, which have been first filled up to a sixteenth of their capacity with old fermented liquor, and exposed to the sun for about three hours when the fermentation is complete. The spirit is sold for about a halfpenny a quart; and two quarts, or one penny's worth, will produce intoxication. At the season when the supply of date-liquor begins to fail, the *tál* trees commence to yield a more abundant, stronger, and cheaper drink, which, however, lasts for a much shorter time. About the end of March the *tál* begins to blossom, and throws out numerous flowering stems or spadices. Towards the close of April the ends of these are cut three times a day, a thin slice being removed at each cutting, and jars are suspended under them to catch the juice. New spadices shoot in succession for two months and continue to yield till the end of June. In Bhágalpur only the male flowers are cut, the female ones being left to mature their fruit. The juice ferments without being exposed to the sun and without the addition of old juice, a circumstance due probably to its being collected in the hot weather. During the height of the season it sells for half the price of date-spirit, that is, for a farthing a quart; and as it is also nearly twice as strong, it forms one of the cheapest intoxicating liquors in the world. Some trees bleed throughout the rainy season, and their juice is used instead of yeast for making bread. (7) The tamarind, *imlí* or *tentúl* (Tamarindus indica), thrives in Bhágalpur, and the fruit is exported. (8) The plums, *bair* and *kúl* (Zizyphus jujuba and Z. vulgaris), are very common fruits. Three kinds are enumerated by natives, the *narkúli*, the *pátnái*, and the *desí*; the last is wild; the first, which is the best, tastes like the English pear, and the *pátnái* like half-ripe plums. They all ripen between June and

August. (9) The *jám* or *jámun* (Eugenia jambolana); (10) the *ban jám* (E. fruticosa); (11) the *jámrúl* (E. alba); and (12) the *gulábjám* (E. jambos), are all eaten, the best tasting like half-ripe plums, and the wild sorts being little better than sloes. They ripen between June and August. (13) The *tipárí* or gooseberry of Europeans and *phuktá* of natives (Sida asiatica), is a palatable fruit. (14) The *amrá* (Spondias mangifera) is a large plum-like fruit, rather wanting in flavour, which ripens in the cold weather. (15) The *kámrangá* (Averrhoa carambola) is found under two varieties, one producing a sweet, the other a sour fruit; both blossom during the rainy season, the fruit ripening during December and January. (16) The custard apple or *átá* (Anona squamosa). (17) The bull's heart or *nónáátá* (Anona reticulata). (18) The *amaltás* or *aurá*, the *ámlukí* of Bengal (Emblica officinalis). (19) The guava or *unjír* (Psidium pyriferum). (20) The pumelo or *batávi nebu* (Citrus decumana.) (21) The lime or *nebu* (Citrus limomum); there are several varieties of this fruit. (22) The *papitá* (Carica papaya). (23) The *gáb* (Diospyros embryopteris). (24) The fig or *úumár* (Ficus carica). (25) The pomegranate or *anár* (Punica granatum). (26) The grape (Vitis vinifera); a green variety has been brought to the District from Lahore; it thrives well, but the fruit is small. (27) The *wámpí* (Cookia punctata), a rare fruit—the climate is not favourable to it. (28) The *sapotá* (Achras sapota), there are some fine trees with excellent fruit in this District. (29) The *karandá* (Carissa carandas), plentiful in all gardens. (30) The *bijáti* (Ehretia serrata), a native of Bhután, a few are found in the north of the District, fruit good. (31) The *khírní* (Mimusops kanki), with a rather large oval berry, a handsome tree. (32) The *máiná* (Vangueria spinosa), with a yellow succulent fruit of the size of a cherry, not much eaten. (33) The *pír-álu* (Posoqueria uliginosa), a small thorny tree yielding an edible berry. (34) *Jalpái* (Elæocarpus serratus), said to resemble olives in taste; used in curries. (35) The *paniyála* (Flacourtia cataphracta), a favourite fruit. (36) The *baínchí* (Flacourtia sapida), little eaten in this District. (37) The *badám* (Amygdalus communis); many trees of this excellent nut are met with in the District, grown from imported seed.

AREA AND OUT-TURN OF CROPS.—The Collector, Mr Taylor, has furnished me with a special report on the areas under the main crops in each of the *parganás* or Fiscal Divisions of the District. It is dated the 20th October 1875, and I can trace no earlier report or

return in the collectorate offices, treating of this most important subject.

SUPUL SUB-DIVISION.—*Parganá* Náridigar with a total area of about 238,000 acres, of which about one-sixth, or 39,665 acres, is uncultivable, or entirely uncultivated. *Aghaní* rice about 100,000 acres; *bhadaí* crops—*bhadaí* rice about 30,000 acres; *maruá* about 22,500 acres; cold weather or *rabí* crops—chillies (Capsicum) about 2000 acres; potatoes about 2000 acres, and an annual sugar-cane crop of about 4000 acres, leaving 37,835 acres for the uncultivated fallow lands of the year, lands near village sites used for vegetables and tobacco, thatching grass and jute lands and lands for indigo. *Parganá* Kabkhand, with a total area of about 96,000 acres, of which about one-third or about 32,000 acres is uncultivable, or entirely uncultivated. *Aghaní* rice about 15,000 acres; *bhadaí* rice about 10,000 acres; *maruá* about 15,000 acres, leaving about 24,000 acres for the uncultivated fallow lands of the year, rivers, marshes and tanks, lands near village sites used for vegetable gardens and lands for indigo and sugar-cane. *Parganá* Utarkhand, with a total area of about 70,000 acres, nearly the whole of which is cultivated. *Aghaní* rice about 45,000 acres; *bhadaí* rice about 10,000 acres, leaving 15,000 acres for fallow lands for the year, rivers, marshes, etc. A good deal of the *aghaní* rice harvest is annually lost from the floods of the Tiljúgá. *Parganá* Malnigopál, with a total area of about 89,780 acres, of which about one-eighth, or 11,222 acres, is uncultivable, or entirely uncultivated. *Aghaní* rice about 30,000 acres; *bhadaí* rice about 15,000 acres; *maruá* about 10,000 acres; leaving about 13,558 acres for fallow of the year, sugar-cane, indigo, tobacco, and village gardens. *Parganá* Dhaphar, with a total area of about 103,000 acres, of which about one-fifth, or 20,600 acres is uncultivable, or entirely uncultivated. *Aghaní* rice about 40,000 acres; *bhadaí* rice about 20,000 acres; *maruá* about 10,000 acres; leaving about 12,400 acres for fallow of the year, lands for indigo, of which there is a considerable amount, sugar-cane and thatching grass. *Parganá* Haráwat, with a total area of about 177,000 acres, of which one-third, or about 60,000 acres, is uncultivable, or entirely uncultivated. *Aghaní* rice about 30,000 acres; *bhadaí* rice about 35,000 acres; *maruá* about 30,000 acres, leaving about 25,000 acres for uncultivated fallow of the year, lands for indigo, jute, tobacco, green crops, marshes, and tanks. Part of *parganá* Nísankpur Kúrá, with an area of about 42,880 acres, of which about one-half is jungle and

uncultivated, leaving about 21,440 acres. Of this about one-eighth, or about 2680 acres, is occupied by the bed and sand banks of the Kúsí, leaving 18,760 acres. Of this, *aghaní* rice covers about 8000 acres; *bhadaí* rice about 3000 acres; *maruá* about 2000 acres. The remaining 5760 acres are cultivated with green and other crops. The crop area for the whole Sub-division is about 268,000 acres of *aghaní*, 123,000 acres of *bhadaí*, and 89,000 acres of *maruá*. The average yield of *aghaní* is about 32 *maunds* the acre; of *bhadaí* about 20 *maunds* the acre, and *maruá* 16 *maunds* the acre; which gives a total out-turn of *aghaní* rice 8,576,000 *maunds*; *bhadaí* rice 2,460,000 *maunds*; and *maruá* 1,424,000 *maunds*. Grand total of chief food grains 12,460,000 *maunds*, or 445,000 tons. I may observe that, judging from other sources of information, the Collector's estimate of out-turn per acre seems, as an average over such a large area, to be too high. I should be inclined to put the out-turn of *aghaní* rice at 21 *maunds*, of *bhadaí* rice at 15 *maunds*, and *maruá* at from 12 to 15 *maunds*.

MADAHPURA SUB-DIVISION.—Part of *parganá* Nísankpur Kúrá, with a total area of about 403,200 acres, of which about one-sixteenth, or 25,200 acres, form the bed of the Kúsí or the lands rendered waste by sand deposited by its water, leaving 378,000 acres under cultivation. Of this, *aghaní* rice occupies about 225,000 acres; *bhadaí* rice about 50,000 acres; *maruá* about 83,000 acres. The remaining 20,000 acres are the fallow of the year, jute, tobacco, and indigo lands, village gardens, rivers, marshes, tanks, etc. Part of *parganá* Chhái, containing an area of about 154,880 acres. *Aghaní* rice about 75,000 acres; *bhadaí* rice very little; *maruá* about 20,000 acres. Of the remainder, about 40,000 acres are inundated during the greater part of the year, and left for cold weather crops only, and 15,000 acres are cultivated with green crops, indigo, and tobacco. The total crop areas of the Sub-division are—*aghaní* rice 300,000 acres; *bhadaí* rice about 50,000 acres; and *maruá* 103,000 acres; and with the same average total out-turn, *aghaní* rice would give 9,600,000 *maunds*, *bhadaí* rice 1,000,000 *maunds*, *maruá* 1,648,000 *maunds*. Total of food grains, 12,248,000 *maunds*, or 437,428 tons.

HEADQUARTERS SUB-DIVISION.—Part of *parganá* Bhágalpur, with a total area of 168,960 acres, nearly the whole of which, or about 159,000 acres, is cultivated. *Aghaní* rice is grown on about 79,500 acres; Indian corn and other cold weather crops on 69,500 acres. The remaining 10,000 acres are occupied by the minor crops.

Parganá Colgong, with a total area of 188,800 acres, of which about seven-eighths or 165,200 acres are cultivated. Of this, about 57,875 acres are sown with *aghaní* rice, and about 120,325 acres with Indian corn and cold weather crops. *Parganá* Jahángírá, with a total area of 31,360 acres. About 27,200 acres are cultivated, of which about 9900 acres are sown with *aghaní* rice, and about 15,300 acres with Indian corn and cold weather crops. *Parganá* Kherhí:—total area about 30,720 acres. About 27,200 acres cultivated, of which about 17,000 acres in *aghaní* rice, and about 10,200 acres in Indian corn and cold weather crops. *Parganá* Lakhanpur:—total area 7040 acres, and 6000 acres under cultivation, of which about 4125 acres are sown with *aghaní* rice, and about 1875 acres with Indian corn and cold weather crops. Part of *parganá* Chhái:—total area 158,000 acres. About 145,000 acres cultivated, of which 130,000 acres are under Indian corn and cold weather crops. The total area under *aghaní* rice in the Sub-division is about 168,400 acres; and under Indian corn and cold weather crops 385,600 acres. The out-turn of rice is 5,388,800 *maunds*, or 192,457 tons. The Collector says he finds it impossible to calculate the out-turn of the cold weather crops, they are so various in kind and in yield. Indian corn produces about 12 *maunds*, or 984 lbs. an acre.

BANKA SUB-DIVISION—Part of *parganá* Bhágalpur, with a total area of 212,480 acres, of which about 200,000 are cultivated. Of this, *aghaní* rice is grown on about 160,000, and Indian corn and cold weather crop on 35,000 acres. *Parganá* Chándwá, total area, about 65,359 acres, of which about 52,280 acres are cultivated, consisting of 42,000 acres of *aghaní* rice, and 9,000 acres cold weather crop. *Parganá* Dánrá Sakwárá, with a total area of about 191,500 acres; one-half is jungle and hill, and about 95,750 acres cultivated, of which about 60,000 acres are grown with *aghaní* rice, and 30,000 acres with Indian corn and cold weather crop. Part of *parganá* Sahruí, with a total area of 75,000 acres, nearly all cultivated, of which about 63,000 acres are grown with *aghaní* rice, and about 9000 acres with cold weather crop. *Parganá* Chándan Katúriyá:—total area, 116,699 acres, and 70,000 acres under cultivation, of which about 13,000 are *aghaní*, and about 56,000 acres Indian corn; cold weather crops are few. *Parganá* Wasilá:—total area, 90,376 acres, and about 70,000 acres under cultivation, of which about 60,000 acres rice, and about 7000 acres cold weather crops and Indian corn. *Parganá* Hazár Túkí:—total area, about 5120 acres, and about

4500 under cultivation, of which about 2700 are rice, and 2700 Indian corn; there are no cold weather crops. *Parganá* Lakhanpur:—total area, about 2,500 acres, of which 1000 acres are cultivated with *aghaní* rice. There is no Indian corn or cold weather crop. The total area of *aghaní* rice in the Sub-division is 401,700 acres, and of Indian corn and cold weather crop 148,700 acres, of which the greater part is Indian corn. The out-turn of *aghaní* rice is about 12,854,400 *maunds*, or 459,085 tons. The total crop areas for the whole District are, *aghaní* rice 1,137,100 acres; *bhadaí* crops, including *maruá*, *bhadaí* rice and Indian corn, 552,260 acres.

The Collector adds, "The Survey Records give no information of the extent of cultivation, or of the area of uncultivated and uncultivable or waste lands; and therefore it is impossible to state anything with correctness. No cold weather crops are ever grown on *aghaní* rice lands except in the Bánká Sub-division, where, when the season is favourable, linseed is sown broadcast in the low lands while the soil is still moist, and before the rice is cut. Cold weather crops of all kinds are grown on lands on which *bhadaí* crops have been grown; but those produced from lands on which *bhadaí* rice has immediately preceded them, are very inferior. They are, of course, grown also on lands which, owing to the summer inundations, are not fit for *bhadaí* crops. After making all allowances, the whole *bhadaí* area may be calculated over again for the cold weather crops. These are numerous, and differ materially in extent every year. The chief are wheat, oats, barley, peas, gram, *musurí*, *kaláí*, *kúrthí*, *koda* (a species of pulse), *kauní*, and *chiná*, kinds of millet, linseed, rape, mustard, *til*, *súrajmaní* (Hibiscus phœniceus), and other oil-seeds, including castor, especially in Colgong *parganá*, potatoes, very extensively in Náridigar, Bhágalpur, Colgong, Jahángírá, and Kherhí *parganás*, opium in the south and south-west of the Bánká Sub-division, safflower, and *haldí*. The *janirá* is neither a *bhadaí* nor a cold weather crop, as it is sown in the rains and reaped in the cold weather. *Arhar* pulse is also sown in the rains, but is reaped in March. It is generally sown along with the *janirá*, which affords shade to it till it is well grown and the cold weather sets in. I cannot pretend to offer an estimate of the acreage of each of these crops. Much depends upon the market and the state of the soil, in determining the cultivator as to what crop he will put down in any one year. Besides these, indigo, cotton in small quantities, jute in small quantities, hemp and tobacco are also grown. Sugar-cane, which is an

annual crop—that is, takes a whole year to come to perfection—is grown on the Bánká and Supul Sub-divisions, in the latter of which its cultivation is largely increasing of late years. As I have said, I have no records and no positive data; but from what I know of the District, I have taken pains in trying to arrive at conclusions that may possibly be of some value. The results are as above, and in forwarding them I do not vouch for accuracy. In time, no doubt, the information will be carefully collected."

In some statistical notes made in 1863 by the Collector I find the out-turn of *janirá* estimated at 24 *maunds*, or 17 cwt. per acre; of rice grown on the best lands at 45 *maunds*, or 32 cwt. per acre; of rice grown on inferior lands at 24 *maunds*, or 17 cwt. per acre; of *kalái*, a much-cultivated pulse, 18 *maunds*, or 13 cwt. per acre; of gram at 18 *maunds*, or 13 cwt. per acre; of wheat and barley 30 *maunds*, or 22 cwt. per acre; of linseed at 12 *maunds*, or 8½ cwt. per acre; of mustard at 18 *maunds*, or 13 cwt. per acre; of peas at 36 *maunds*, or 26 cwt. per acre; of *arhar* at 15 *maunds*, or 11 cwt. per acre. As I have said before, I consider most of these averages very much too high. They were founded on no evidence or statistical inquiry, and are reproduced here on account of the authority from whom they are derived.

CONDITION OF THE PEASANTRY.—A cultivator's holding exceeding thirty-three acres of all descriptions of land would be considered a very large farm; less than six or seven acres is looked upon as a small holding. A farm consisting of twenty-five acres would be considered a fair-sized holding. A single pair of oxen cannot cultivate five acres of rice land, but they could manage three of rice and two of any cold weather crop. A pair of buffaloes could cultivate over seven acres of rice land. The Collector reports that a peasant holding five acres of land would not be so well off as an ordinary retail shopkeeper, but would be able to live quite as well as if he had Rs. 8 or 16s. a-month in money. The cultivators of Bhágalpur generally are much less in debt to the *mahájans*, or grain merchants, than is the same class in Bengal. In the south of the District there is very little debt.

The Collector is of opinion that, whilst the lands are chiefly held by *rayats* with a right of occupancy, there are very few tenants who are not liable to enhancement of rent. In the south, however, where the tenures are almost all of recent origin, it is well-known that the greater number of farmers have a right of occupancy, and

that they hold the lands which they themselves or their immediate ancestors reclaimed from the jungle. At least three-fourths of the tenantry of the Bánká Sub-division have an acknowledged right of occupancy; and it is only in that Sub-division that proprietors are met with who own and cultivate their own small hereditary lands, with no landlord over them and no subtenant under them. The total number of such peasant proprietors is very small.

THE DOMESTIC ANIMALS of Bhágalpur consist of buffaloes, oxen, cows, sheep, goats, pigs, fowls, ducks, pigeons, dogs, and cats. Those used in agriculture are the ox and the buffalo. Both these are used as draught animals in the plough and cart; and the former are also employed to tread out the harvest grain on the threshing floor, and as pack animals to convey grain and other goods to market. Horses are very scarce. In the plains the Hindu prejudice against using cows in the plough prevails; but the hill men are entirely free from it, and the Musalmáns would employ the cow in this way if they dared to face the opposition of the Hindus. They rarely attempt to do so, and village differences arising from this cause are less frequent than in purely Bengal Districts. Oxen, buffaloes, sheep, goats, and pigs are all used for food. These animals, together with ponies and, to a small extent, asses, are reared as articles of trade and are chiefly exported to Calcutta. The Collector in 1870 specially returned the following prices as fair averages of those current in the District for domestic animals. They differ, however, very widely from those given by the Collector of the neighbouring District of Monghyr; and most of them seem in themselves so low, that I have much hesitation in reproducing them. The average price of a cow is returned as ranging from Rs. 7 or 14s. to Rs. 8 or 16s.; of a pair of bullocks, Rs. 12 or £1, 4s.; of a pair of buffaloes, Rs. 28 or £2, 16s.; of a score of sheep, Rs. 15 or £1, 10s.; of a score of sixmonth-old kids, Rs. 14 or £1, 8s.; and of a score of pigs, Rs. 20 or £2.

THE AGRICULTURAL IMPLEMENTS in use are the *hál* or plough, with a share or *phál* shod with iron; the *chauki* or clod crusher, a heavy plank drawn over the field by bullocks, with a man standing on it, to increase its breaking force; the *bidá* or harrow, with its teeth alternately of wood and iron, not often used in Bhágalpur except in the north-east of the District and in *parganá* Colgong; elsewhere the *chauki* takes its place; the *kodáli* or mattock; the *káchiyá* or toothed sickle; the *hasuá* or smooth sickle; the

khúrpi or spud; the *dáo* or bill-hook; the *dhenkí* or husking machine, which consists of a wooden lever usually about 6 feet long and 6 inches in diameter. Its end is attached at right angles to a cylindrical piece of wood about 18 inches long and 4 inches in diameter, bound with iron, which serves as a pestle. Two women work this instrument. One alternately presses down the end of the lever with her foot to raise the pestle, and then by removing her foot, allows the pestle to fall into the mortar. The other woman removes the beaten grain and puts fresh grain into the mortar, which consists merely of a circular hollow in the ground, with a piece of wood in the bottom to receive the blow. Husking is sometimes done by beating the rice in a wooden mortar with a long upright wooden pestle, worked with both hands as in churning. The capital necessary to purchase the foregoing implements and a pair of bullocks to cultivate a "plough" of land, equal to about 15 *bighás* or 5 acres, would be about Rs. 24 or £2, 8s.

WAGES AND PRICES.—Since the opening of the Railway in Bhágalpur District, coolies get 1½ *ánná* or 2¼d., and women, 1¼ *ánná* or 1⅞d. per day. Agricultural day labourers ordinarily receive only a day's food in kind. Smiths and carpenters get 2½ *ánnás* or 3¾d. a day, and bricklayers 4 *ánnás* or 6d. In former days the coolies got ¾ *ánná* or 1⅛d. to 1 *ánná* or 1½d., smiths and carpenters from 1½ *ánná* or 2¼d. to 1¾ *ánná* or 2⅝d., and bricklayers, 2 *ánnás* or 3d. per diem. In 1866, (a famine year), the highest *bázár* rate for best cleaned rice was 8 *sers* for the rupee, or 14s. per cwt.; common rice, such as that used by the labouring classes, 8½ *sers* for the rupee, or 13s. 2⅛d. per cwt.; unhusked rice of the best sort, 16 *sers* for the rupee, or 7s. per cwt.; unhusked common rice, 17 *sers* for the rupee, or 6s. 7d. per cwt.; and wheat, 10 *sers* for the rupee, or 11s. 2⅜d. per cwt. In 1872 the price for best cleaned rice was 20 *sers* for the rupee, or 5s. 7⅛d. per cwt.; for common rice, 30 *sers* for the rupee, or 3s. 8¾d. per cwt.; for unhusked best rice, 40 *sers* for the rupee, or 2s. 9⅝d. per cwt.; for unhusked common rice, 50 *sers* for the rupee, or 2s. 2⅞d. per cwt.; Indian corn, 37 *sers* for the rupee, or 3s. 0¼d. per cwt.; wheat, 25 *sers* for the rupee, or 4s. 5¾d. per cwt. In April 1875, after the *rabí* or spring harvest of the year, the price for the best cleaned rice was 19 *sers* for the rupee, or 5s. 10¾d. per cwt.; for common rice, 22 *sers* for the rupee, or 5s. 1d. per cwt.; for barley, 33 *sers* for the rupee, or 3s. 4¾d. per cwt.; for wheat, 21 *sers* for the rupee, or 5s. 4d. per cwt.; for Indian corn, 34 *sers* for the rupee, or

3s. 3½d. per cwt. In September 1875, when the *bhadaí* or autumn crops were coming into the market, the prices were, for best cleaned rice, 18 *sers* for the rupee, or 6s. 2⅝d. per cwt.; common rice, 20 to 23 *sers* for the rupee, or 5s. 7⅛d. to 4s. 10⅜d. per cwt.; wheat, 19 to 25 *sers* for the rupee, or 5s. 10¾d. to 4s. 5¾d. per cwt.; barley, 32 to 40 *sers* for the rupee, or 3s. 6d. to 2s. 9⅝d. per cwt.; Indian corn, 32 to 42½ *sers* for the rupee, or 3s. 6d. to 2s. 2⅞d. per cwt. In December 1875, when *aghaní* or winter rice, which, it must be observed, was a short crop, had been reaped, the price for best cleaned rice was 15 to 24 *sers* for the rupee, or 7s. 5½d. to 4s. 8d. per cwt.; common rice, 16 to 27 *sers* for the rupee, or 7s. to 4s. 1¾d. per cwt.; wheat, 20 to 24 *sers* for the rupee, or 5s. 7⅛d. to 4s. 8d. per cwt.; barley, 30 to 40 *sers* for the rupee, or 3s. 8¾d. to 2s. 9⅝d. per cwt.; Indian corn, 38 *sers* for the rupee, or 2s. 11⅜d. per cwt.

Weights and Measures.—It is not too much to say that local standards of weight vary in every *parganá*, and also in almost every large commercial centre throughout Bhágalpur District. The Calcutta or Government standard, with a *ser* of 80 *tolá*, is very little in use, except in the sale of vessels made of brass or bell metal. The aliquot parts, however, into which the minor denominations divide themselves are, with the exception of the relation of the *paserí* to the *ser*, the same under all standards. The following is the table:—20 *gandá* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 5 *ser* = 1 *paserí*; 8 *paserí* = 1 *man* or *maund*. In the town of Bhágalpur, 100, and sometimes 101, *tolás* go to the *ser*, the latter being known as the *pánch poá ban*, or five-quarters standard, or the Bhágalpur *ser*. All the subordinate denominations are similarly one-fourth greater than in the Calcutta standard, and 5 *sers* make 1 *paserí*. In the large market of Colgong the *ser* contains 105 *tolá*; but the *tolá* contains only 24 *gandás* against 25 in Bhágalpur. In Sultánganj, towards the west, and Lokmánpur, a little north of the Ganges, the establishment of branches of the large Monghyr trading firms has introduced the Calcutta standard of 80 *tolá* to the *ser*, a circumstance due to the fact that the Bengálí merchants of Monghyr come from the metropolitan Districts. At Kishenganj in *parganá* Chhái the *ser* is measured at 64 *tolá*, and 6 *sers* make 1 *paserí*. The 80 *tolá* weight is, however, being introduced; but some merchants still cling to the standard of 48 *tolá* to the *ser* and 7 *sers* to the *paserí*, the standard formerly in force in Náthpur, from which the inroads of the Kúsí have driven them. In *parganá*

Nísankpur Kúrá also, 64 *tolá* make 1 *ser*, but 61/2 *ser* go to the *paserí*. In Baijnáthpur and Sonbarsá *bazárs*, however, the *ser* in use contains 84 *tolá*, as throughout a large part of Monghyr District, in which case 5¼ *tolá* go to the *chhaták*, locally known as *kanowá*, and 5 *ser* to the *paserí*. In *parganás* Malnigopál and Nárídigar the *ser* most in use contains 54 *tolá*, 12 *gandá* going to the *tolá* and 7 *ser* to the *paserí*. Around the Sub-divisional Head-quarters of Supul 64 *tolá* go to the *ser*, 16 *gandá* to the *tolá*, and 6 *ser* to the *paserí*. Both these standards are, however, further complicated in the latter tract, 6¼, 6½, and 6 19/20 *ser* being allowed in the *paserí*. In these *parganás*, 6½ and 6¾ *ser* are nearly as common as 7 *ser* in the *paserí*. There are also *tolás* of 13, 14, and 20 *gandás*. In *parganás* Haráwat and Dhaphar the smallest *maund* is found. In calculating it, only 48 *tolá* go to the *ser* and 7 *ser* to the *paserí*. In the Utarkhand and Kabkhand *parganás* the *ser* contains 54 *tolá*, and 6½ make a *paserí*. Dr Buchanan Hamilton mentions a 14-*ser paserí*, but I have not met with it. On the south of the Ganges, except in the markets already mentioned, sale by weight is not much in use. Most commodities, and especially grain, are measured in a small, closely-woven basket, called a *páilá*, which is said to contain three-sixteenths of the Bhágalpur *ser* of 100 *tolá*. At Bánká, Umarpur, and Katúriyá, however, the Calcutta standard is employed, which is believed to have been introduced by the native troops employed in suppressing the Santál rebellion of 1853. The general uncertainty of all weights in Bhágalpur is yet further aggravated by the fact that the stones (*patal*) used in weighing are very inaccurate, being made as wanted, the only test of accuracy used being whether they balance a certain number of rupees or not, in rude scales called *tarápi*. This, however, is an improvement on the former system of estimating weight according to the Madhushahí *páisá*, a coin that was not current and extremely difficult to procure. Indeed, it is hard to understand how trade was carried on fifty years ago in Bhágalpur town, when all small purchases were valued in an imaginary money called *takka*, the name given in Bengal to a rupee, which contained two Gorákhpurí pice of 64 *kaurís* each. Since the influx of Bengálís into the District this coin is called *táká páisá*—a name which is occasionally heard in the markets, but now means nothing more than two English or *lordsháhí* pice.

Milk is sold in Bhágalpur in a brass or earthen vessel called a *poyá*, which contains as much water as weighs a quarter of the large *ser* there in use. In the great *báthán* or cow-pens in the north

of the District, from which a large amount of *ghí* is exported to Calcutta, a very large measure called the *dihiárí ser* is in use, which contains $1\frac{1}{16}$ of the Calcutta standard *ser*. In other parts of the District, a vessel which will hold a local *ser* of rice or *kúrthí* is employed in measuring milk. Oil, the produce of the District, such as castor oil, mustard, *tíl*, *tísi*, or linseed, poppy oil, and a common oil called *pánch misáli*, made from a mixture of the five foregoing, is measured in a bamboo vessel, *chúngá* or *batkára*, prepared, like the common measure for milk, according to its capacity when filled with rice. On the other hand, all imported oils, such as cocoa-nut and croton oil, besides turpentine, and *rang tel*, a varnish made from linseed oil, follow the denominations of the Calcutta standard measure.

Measures of land are quite as confusing as measures of capacity or weight. The Government standard is:—24 *ánguli* or thumb-breadths = 1 *háth* or cubit of 18 inches; 4 *háth* = 1 *káthá*; 20 *káthá* = 1 *bighá*, measuring 14,400 square feet, or within a fraction of one third of an acre. The number of *háths* in a *káthá* varies according to the manner of measurement, and also according to local custom. In a following section on "Rates of Rent," I have given the number of *háths* in the *káthá*, or, as it is more frequently called, the *lagá*, for each *parganá*, and now only describe the effect of the different methods employed. In measuring, the village official called the *mirdhá*, uses either a bamboo of the length of the local *lagá*, with which he proceeds along the edge of the field, marking off each length and then totalling the whole; or two such men take a rope, one holding each end, and proceed in a similar manner. Both these methods are known as the *khúlá jarip* or open measure, and by means of them a fairly accurate measurement is effected; but sometimes, the two *mirdhás* tie the rope round their waists, and sometimes even carry it from the shoulder. The middle of the rope touches the ground, and a third *mirdhá* is stationed there to see that it does drag. The chord of the curve thus formed by the rope is naturally very much shorter than the same rope extended along the ground, and an allowance of two *káthás* in the *bighá* is made accordingly. This is the explanation of the fact, which Dr Buchanan Hamilton says he had not observed except in Bhágalpur, that the *bighá* in many parts of the District contains only 18 *káthás*. I have been unable to follow out all the varieties of cubits, but they may be said to vary from 7 to 9 *girás* or knots, 7 *girás* making the cubit of 18 inches.

The local measures of time, besides the usual divisions of day, month, year, &c., which are much the same in native as in English calculation (except that the native month begins about the middle of the English month) are as follows:—60 *anupál* = 1 *pál*; 60 *pál* = 1 *dandá* or 24 minutes: 60 *dandá* = 1 day; 2½ *dandá* = 1 *ganthá*; 3 *ganthá* = 1 *prahar* or three hours; 8 *prahar* = 1 day; 30 days = 1 *máhina* or month. The following are jewellers' weights:—4 *dhán* or rice grains = 1 *ratí* or seed of the *kúnch* (Abrus precatorius); 4 *ratí* = 1 *máshá*; 8 *máshá* = 1 *búrí* or *tolá*. The latter weights are also used by druggists and silversmiths. The *ratí* is not a very definite weight, but averages about 2¼ grains Troy. Twelve *máshá* = the standard *tolá* of 180 grains Troy, as fixed by Regulation VII. of 1833.

LAND TENURES.—The following account of the various kinds of land tenures in the District of Bhágalpur is derived from a special report on the subject by Bábu Chandra Náráyan Sinh, Deputy Collector, dated the 22d January 1875.

All tenures are primarily divided into those paying revenue to Government, and those which are exempted from such payment. The general principle which pervaded the revenue system of this country from ancient times, appears to be based on a division of the produce of the land, whether taken in kind or estimated in money, into distinct proportions between the cultivator and the State. In some instances, however, for reasons which will be given further on, the Government has, by grant or prescription, suffered private persons to appropriate its share of the produce. Revenue paying lands may be subdivided into four classes—(1) *zamíndárís* or permanently settled estates; (2) temporarily settled estates, consisting of resumed rent-free tenures, and alluvial accretions which have not been permanently settled; (3) *Khás mahál*s which are the property of Government; and lastly (4) Invalid *jágírs*.

(1) ZAMÍNDÁRÍ ESTATES.—As Bhágalpur is a permanently settled District, the *zamíndárí* is the prevailing form of tenure. What were the original rights of holders of *zamíndárís*,—whether, in fact, they were landholders and not merely officials, has always been a matter of dispute. It is generally asserted that it was only by the Permanent Settlement that they obtained the right of absolute property which they now hold. In the old records of the Collectorate office I have found the following letter, which shows that the *zamíndárs* of Bhágalpur in 1782, or almost before a Permanent Settlement of the

revenue had been thought of, and certainly before it was publicly discussed, asserted an indefeasible property in their estates, contingent only on their loyalty and regularity in paying the Government revenue demand. The occasion was the allotment of waste lands in *parganá* Colgong to invalid soldiers. The Collector writes :—"I have now the honour to inform you (the Governor-General and Council of Revenue), at the unanimous request of the *zamíndars*, that although they will at all times be happy to show their attention and submission to the orders of Government on every occasion, and they acknowledge that the distribution of waste lands to the invalids cannot be attended with any loss to them at present, yet that they or their heirs may be considerable sufferers at a future period, should their lands be alienated from them in the manner proposed. They humbly beg leave also to represent that, as their tenures from time immemorial have always been held sacred, as long as they paid their rents and were in every respect submissive to Government, they conceive that the alienation of any part of what they consider their hereditary property would be an infringement on their rights, which, were they to submit to it, might establish a precedent for resuming their *zamíndárís*."

At the present day, arrears of revenue are recovered by the sale of the estate under Act XI. of 1859, the effect of which is to free it from all encumbrances created by the outgoing proprietor and his predecessors, with the exception of certain classes of under-tenures and subordinate rights especially protected by that Act. The same conditions apply to resumed rent-free tenures and alluvial accretions permanently settled, and Government *khás mahál*s, sold with a permanently assessed revenue under the rules laid down by the Board of Revenue. The *zamíndárís* in Bhágalpur are generally liable to partition, but there are some which, by the operation of a rule of inheritance prevailing in certain families, based on primogeniture, are indivisible. At the time of the Permanent Settlement, the number of estates borne on the Government rent-roll or *tauji* was comparatively small, being only eighty-three. In consequence of partitions and alienations, these have now increased to 4,216, including resumed tenures and permanently settled Invalid *jágírs*.

MISCELLANEOUS ZAMÍNDÁRÍ TENURES.—There are some *zamíndárí* rights which may be mentioned here, though, strictly speaking, they are not included in the term "land tenure." The fishing rights of the navigable rivers in the District are generally owned under perpetual settlements with the Government, and the persons in possession of them are often [illegible] the riparian proprietors.

Two remarkable tenures, in the nature of servitudes, exist in *parganá* Colgong, which as they formerly constituted part of the *zamíndárí* rights of the landlord of that *parganá*, find their fittest place here. One is called *mahál boro ajáwan*, and is held by Madan Thákúr of Barárí in the town of Bhágalpur. The other is known as *mahál bhaisunda*, and is the property of Shah Mohsin Alí of Monghyr. Both of them are held direct from Government as ordinary estates in perpetuity, the revenue assessed being payable in instalments corresponding with those of the land revenue. The former or *boro-ajawán mahál*, derived from *boro*, a species of paddy, and *ajawán* or coriander, is a right of sowing broadcast the rice called *boro dhán*, the coriander seed and a species of mustard, *rái* or *rámchí*, on newly formed land on the banks of the Ganges, while the soil is still too soft to admit of ploughing. The right ceases the moment the land hardens and can bear the weight of the plough and cattle; whereupon the landholder, to whom the land belongs under the ordinary law, assumes his right of cultivation and lets it to tenants. The other right or *bháisundá*, so called from *bháin*, a buffalo, consists in the levying of a tax, the amount of which is regulated by custom, on each head of cattle grazing on the land included in *parganá* Colgong. It does not detract from the right, that the land is the property of the owner of the cattle, or whether they graze in jungles or in cultivated fields. Whatever may have been the former limits within which it was exercised, its present extent does not now coincide with the whole *parganá*, and it is said that it is yearly becoming more and more confined. This *parganá* formerly belonged to a single family of Chaudharís, who, besides owning the land, exercised many rights which were all capable of money valuation. After the Permanent Settlement they repeatedly fell into arrears, and their property was year after year sold in lots. In this way, three of their then prescriptive rights as *zamíndárs*, being acquired by persons different from the purchasers of the land, obtained a separate existence which they had not before. One is the fishery right of the Ganges where it bounds the *parganá* on the north, and the other two are the rights I have described. Being separately sold, they were formed into distinct estates, bearing their own numbers on the *taují* or rent roll.

(2) TEMPORARILY SETTLED ESTATES.—The next class of revenue-paying tenures are temporarily settled estates. Under this class come resumed rent-free tenures, which have not yet been settled in perpetuity; and *taufír*, that is alluvial lands similarly unsettled.

Although Regulation XIX. of 1793, which provides for the resumption of non-valid *lákhiráj* tenures by Government, contemplated their settlement in perpetuity at fixed or progressive rents, according to the conditions specified in that law, the revenue authorities did not fully carry out these provisions, and such estates were generally settled for a term of years, the first period of settlement being ordinarily ten, and the next twenty years. In 1866, by a Resolution of the Governor-General, attention was drawn to the strict meaning of the Regulation, and settlements were directed to be made in consonance with it. This class of land tenures, therefore, so far as resumed rent-free holdings are concerned, is likely to cease, whenever the present terms of settlement of the various estates temporarily settled expire. *Taufir* or alluvial estates are those which come under Act IX. of 1847. If an estate gains any land from the rivers beyond the quantity shown in the last previous survey, Government assesses the excess lands under this Act, and settles them in conformity with the rules laid down in it, and in Act XXXI. of 1858.

(3) GOVERNMENT ESTATES.—The third class of revenue-paying estates are those known as *khás maháls*. Their distinctive feature consists in their not having a private proprietor. They are the property of Government; and before the system of holding them direct was introduced in 1872, they used to be farmed for periods of years. They include *chars* or islands thrown up in the middle of navigable rivers, which are not legally the property of any private individual; resumed tenures not settled with any person having a right of property in them; estates bought up at revenue sales on behalf of Government; and in this District, as afterwards explained, *amánat* lands.

(4) INVALID JAGIRS.—The fourth class of revenue-paying estates are called Invalid *jágírs*. These are lands granted to invalided or pensioned soldiers of the Company, under the provision of Regulation I. of 1804. In Bhágalpur District, the lands appear at first to have been mostly purchased by Government, but were afterwards taken up under the name of waste-lands without any payment to the real or supposed owners, and were in all cases bestowed with full proprietary rights on the invalids. They are now held by their descendants or transferees, and stand as permanently settled estates on the *tauji* books. Government appears to have acquired for this purpose considerably more land than was necessary for the full number of grants. This excess was called *amánat* land, that is, land held in trust. *Amánat* lands were classified with reference to the police divisions,

to which the invalid establishment belonged, and were till recently farmed out as *khás mahál*s. Many of these lands have been sold by Government, the purchasers being entitled to hold them in perpetuity on payment of a certain revenue assessed at the time of sale.

SUBORDINATE UNDER-TENURES.—In most Districts of Bengal the large estates or *zamíndárís* are leased in perpetuity to subordinate tenure holders, to whom are transferred almost all the rights of the landlord in chief. The number of these subordinate perpetual tenures in Bhágalpur is not large; and the Commissioner in 1872 reported that it is "a very conspicuous fact in the land history of this District, the greatest portion of which consists of permanently-settled estates, that there are but very few intermediate permanent rights between the *zamíndár* and the cultivating *rayat*. *Zamíndárís* are generally let in short leases to farmers, who try to make as much as they can during the time of their incumbency, and never think of improving the condition of the tenantry or of the land. Except under most peculiar circumstances, lands or estates are never granted in *mukarrarís* or *patnís*." Some part, called *khamár* or *níj-jot*, of these estates, is also directly cultivated for the superior landlord by hired labour. Of intermediate tenures there are, in Bhágalpur District, *mukarrarí-istimráris*, *patnís*, *mukarrarís*, *dar-mukarrarís*, *dar-patnís*, *ijárás* or *mustájiris* or *thikadáris*, *dar-mustájiris* or *katkinádáris*, and *dar-katkinádáris*.

(1) A *mukarrarí-istimrárí* is a subordinate transferable and hereditary tenure of the first degree, intermediate between the *zamíndár* and the cultivator. The holder occupies the same position towards the *zamíndár* or *lákhirájdár*, as the *zamíndár* does to the State. These tenures are liable to sale in execution of a decree for arrears of rent; and purchasers acquire them free from all incumbrances created by the outgoing holder, with certain exceptions in favour of cultivating tenants, specified in Act VIII. B.C. of 1865, and Act VIII. B.C. of 1869. They have their origin either in the needs of the landlord who wishes to raise money, or in a desire to make provision for relatives or old servants, or for the settlement of a dispute with a large under-tenant. An illustration of a tenure of this kind, originating from the last-mentioned cause, is afforded by the recent creations of *mukarrarí-istimráris* by the *zamíndár* of the large estate of Mahálát Kharakpur, Rájá Lilánand Sinh, who, in order to settle the differences between himself and the *ghátwáls* of this District, and of the neighbouring Districts of Monghyr and the Santál Parganás, granted away the *ghátwáli* estates in *mukarrarí-istimrárí*, at the same time re-

voking the conditions in respect of semi-military service, which in theory attached to them. The larger kinds of *mukarrarí-istimrárí*, existing from before the Permanent Settlement, are called *táluks*.

(2) *Patnís* had their origin in lower Bengal about the beginning of this century, and were made the subject of legislation in 1819 by Regulation VIII. of that year, which, however, professes to refer only to the several Districts of the Province of Bengal, including Midnapur. It is very doubtful, therefore, whether the provisions regarding the *patní* tenure apply in Behar, particularly as it would seem from the preamble to the Regulation in question, that the rules laid down in it for holding periodical sales do not apply to that Province. It is, perhaps, due to this circumstance that *patnís* have been always very few in Bhágalpur. When the great estate of Kharakpur was falling into debt, some *patnís* were created, but they are not in existence now, as the estate was sold for arrears of Government revenue, and was purchased by the present holder free of all encumbrances. One *patní*, however, created by the Kharakpur Rájás, namely, that of Sultánganj, is still in existence, and there is another in *parganá* Chhái in the possession of two indigo planters. All the others in this District have been recently created by Rái Dhanpat Sinh, Bahádúr, of the District of Murshidabád, on his estates in *parganá* Haráwat, in the Supul Subdivision.

(3) The term *mukarrarí* in common language includes the last-mentioned tenure, but is properly applied to designate a life-tenure at a fixed rent, being distinguished from *istimrárí-mukarrarí* by not being hereditary and transferable. *Mukarraris* have their origin in the same causes as *mukarrarí-istimráris*.

(4) *Dar-mukarraris*, if not limited to a life, and *dar-patnís*, are transferable under-tenures of the second degree, and are liable to sale for arrears of rent. The *dar-mukarraridárs* and *dar-patnidárs* enjoy the same rights and privileges as the *mukarraridárs* and *patnidárs*, from whom they hold.

(5) The words *ijárá*, *mustájirí*, and *thikádárí* convey the same meaning, being applied to farming leases for terms of years, granted in respect of a village or a group of villages, or a definite fraction of a village. The *mustájir* or farmer may completely occupy the place of the person from whom he holds; but he does not often enjoy all his rights, much of his position being regulated by special contract, which varies in different parts of the District. He fully represents him in all matters of assessment and collection of rent, though he

cannot do anything which would permanently injure the property leased to him, such as cutting down fruit-bearing or timber trees; nor can he remove the village officials, unless specially empowered to do so. An *ijárá* tenure is not considered to be transferable as a rule, that is, the superior holder is not bound to recognise the transfers; However, *ijárás* taken by indigo planters in connection with indigo cultivation, pass with the concern, and the landlords always give effect to such transfers. *Ijárá* rights have also been known to have been sold in execution of decrees for debts, and sometimes by private bargain; but these alienations require recognition by the superior holder, for, as a matter of fact, *ijárá* tenures are never sold for arrears of rent, but the farmer is simply evicted.

Ijárás are very general in Bhágalpur District, and may be said, with their subordinate tenures of *dar-ijárá* or *katkína* and *dar-katkína*, to constitute the prevailing class of under-tenure. They are of three descriptions, in all of which the lessor takes a loan, the principal and interest of which, or the interest only, have to be repaid from the usufruct. These are called *zar-i-peshgí*, or *sadhuá patawá*, or *súd bharná* leases, according to the nature of the other conditions contained in the contract. The first is when the lessor, or rather mortgagor, binds himself to pay the money advanced at the expiry of a certain term, when, if it is not paid, the lands are to remain in the possession of the lessee till payment is made. The second description of *ijárá* is that in which a whole year's rent, or an ascertained portion of it, is taken by the lessor by way of security without interest, and is deducted by the lessee from the rent reserved in the last year of the lease. In the third kind the mortgagee is bound to give up possession, as soon as the amount lent is liquidated by the usufruct of the land. When a middleman of any kind cultivates his land directly, or by hired labour, his occupancy is called *kamát*.

In the hilly and forest parts of the District, certain portions of land without measurement, but within defined boundaries or well-marked natural limits, are leased out for clearance, the lessee being permitted to settle *rayats*, allot land to them, and keep a portion for himself. The lease is for a term of years, and, on its expiry, is usually renewed at an increased rent. This description of tenure is to be found in certain parts of the Bánká Sub-division, when it does not possess any specific name, but the lessee comes under the general designation of *mustájir*, and does not possess any transferable right. All this is the *kháp dari* tenure in th[illegible]

of Madahpurá in the north of the District. Mr. Martin, the Subdivisional officer, states its origin to have been due to the following circumstance:—The Maháráját of Darbhangah, on one occasion returning from a visit to his Dharmpur estates, was trying to push through to his property in Narídigar, as it was a custom in his family not to eat anywhere but within his own estates, an affectation to make it appear they were so large that he could not get out of them. The Durgápur Rájá, whose descendant, Rájá Chandra Náráyan Sinh, is still alive, begged of him to do him the honour of staying in Belári. The Maháráját refused, till the Rájá, knowing his reason, made him a present of the village, which was accepted. Some years after, a dispute arose about the extent of the village. The parties went to Court, where the Durgápur Rájá pleaded that *belári* meant locally only high ground; and that he had never intended to convey more than the temporary use of a convenient place for the Maháráját to halt. The Court took a different view, and the Maháráját was put in possession. While the case was proceeding, the Darbhangah party hurriedly settled Nepálís and other hill-men on the lands, and gave them *kháp* tenures.

CULTIVATING TENURES.—The lowest kinds of subordinate tenures are those known as *rayatí* tenures, or tenures held by cultivators. In 1793 the Collector reported that there were, in Bhágalpur District, four species of *rayatí pattás* or leases, called *bháolí*, *gorábandí*, *dosála*, or *dofaslá*, and *chhahmás*. "The term *bháolí* is applied to lands which pay a certain portion of the produce in grain, viz., from twenty-two to twenty-four *sers* in the *maund* to the proprietor, including charges of collection, the remaining eighteen or sixteen going to the cultivator, by which means any failure of crop is borne proportionately by both, and any excess of produce proves a mutual gain. The *gorábandí-pattá* is an established rent paid by the *rayats* to the proprietor on a certain quantity of land, whether in cultivation or not. If cultivated, a portion of the rent is paid when the produce is reaped; but if uncultivated, the whole is paid at the close of the year. The *dosála* or *dofaslá* is a *pattá* granted in Jaishthá (May) and Ashár (June), for a revenue payable in gross from the produce of the *bhadáí* and *kharíf fasl* (autumn and winter crops); the former of which crops is gathered in the months of Aswin (September), and Kártik (October), and the latter in Agrahayan [illegible]ber), Paush (December), Magh (January), and Phálgun [illegible] the *pattá* includes about nine

months at the utmost. The *chhahmás* is granted in Aswin (September) and Kártik (October), on a gross revenue payable from the produce of the *rabí fasl* (spring crops), which is gathered in Chaitra (March), Baisákh (April), and Jaishthá (May); this *pattá*, therefore, includes about four months only." The *bháolí* tenure still prevails, and is described on a subsequent page. Since the introduction of Act X. of 1859, the word *gorá* has come into use to designate a *rayatí* tenure, the rent of which is not liable to increase. A *gorábandí* tenure formerly meant a holding, in which the cultivator had an hereditary right of occupancy, and which was not generally transferable (though, in some parts of the District, alienations were sanctioned by usage); but of which the rent was not necessarily fixed for ever. The Deputy Collector distinguishes three forms; first-class *gorá* tenures are those which possess the characteristics of a transferable and hereditary holding at a fixed rate; second-class *gorás* are not transferable, but the rent is not liable to enhancement; and third-class *gorás* are such as before the passing of Act X. of 1859 possessed the characteristics of an occupancy holding, as defined in that Act, the rent being variable. The last of these, which is in fact the ordinary occupancy tenure, is beginning to become a transferable property, particularly in the part of the District bordering on Monghyr. The last species of cultivating tenures are those held without the right of occupancy. The holders are sometimes called tenants-at-will; but they are not strictly so, as the decisions of the High Court seem to have settled that they cannot be ousted in the middle of the year, and if the landlord allows them to hold on over the beginning of a new year, he cannot claim excessive rent, but its amount will be regulated according to neighbouring rates. These tenures are, of course, neither hereditary nor transferable. A cultivator belonging to any of the above classes may sublet his holding, but the holder has no legal right of occupancy; neither do custom and usage in this District accord him such a right. These sub-*rayatí* tenures are known as *kúrtálí* or *kúláití*, the former word being in use in the parts of the District south of the Ganges, and the latter in those on the north. A *kúrtáli rayat* may pay his rent in money or in kind, but the latter mode of payment appears to be the general practice.

RENT FREE TENURES.—The next class of tenures consists of *lákhiráj* or rent-free gra[illegible] of land, including lands held by the proprietors in fee simple. [illegible]y ancient origin in India. In former times, it was th[illegible] such grants.

The Hindu law of the country gave the sovereign a share of the produce from every acre of land; and under the native government grants were occasionally made of this share as rewards for public services, for religious or charitable purposes, for maintaining troops, &c. Such grants were called *bádsháhí*, or royal. In the course of time, the great officers of the state and the *zamíndárs* imitated the example of their sovereign, and made numerous grants of this description, under the pretext that the produce of the lands was to be applied to religious or charitable uses; but in reality, in many cases for the personal advantage of the grantor, or with a view to its clandestine appropriation by the grantor in some way or other. These were called *hukúmí*. By Regulation XXXVII. of 1793, all royal grants for holding lands exempt from the payment of revenue, made previous to the 12th August 1765, the date of the Company's accession to the *díwání*, were declared valid, if the grantees had obtained possession of the lands so granted previous to that date, and the grants had not been subsequently resumed by competent authority. By Regulation XIX. of the same year a similar rule was applied to the *hukúmí* grants. All grants made after the above date, but previous to 1790, were deemed valid only if confirmed by Government or any officer empowered to confirm them; but all lands not exceeding ten *bighás* 3⅓ acres) in extent, granted for religious purposes, and appropriated *bona fide* to those purposes, were exempted from assessment. *Bádsháhí* or royal grants were called by various names, such as *altamghá*, *áimá*, and *madadmásh*. These were all grants in perpetuity. A *jágír* was also a *bádsháhí* grant, but was given only for life. *Hukúmí* grants are distinguished by the names of *bráhmottar*, *debottar*, *mahátrán*, &c.

There are also rent-free tenures created by the authority of the British Government, the chief of which are the B. and C. classes of railway lands sold in fee simple; and petty estates redeemed by immediate payment of ten times their revenue under the Board of Revenue's rule formerly in force, but now withdrawn as far as Bhágalpur District is concerned.

SERVICE TENURES.—The last class of tenures to be described, is that of service tenures. Foremost among them stands the *ghátwálí* tenure, found not only in Bhágalpur and the neighbouring Districts of Monghyr and the Santál Parganás, but in Bírbhúm, Hazáribágh, Chutiá Nágpur, and Bánkúrá. It is always [illegible] hilly tracts, or where hill-[illegible]ins; [illegible]igin to the

necessity of guarding the latter from the incursions of the hill tribes. *Ghátwálís* are amongst the oldest tenures in southern Behar, and in the middle of last century enjoyed a semi-independence. They have frequently been made the subject of legislation and judicial inquiry in English times. In Bhágalpur District, as at present constituted, they are chiefly confined to the extensive estate of the Mahálát Kharakpur. The only *ghátwáli* tenure not included within this estate that is known to exist, is in *tappá* Dakhilkúrij in *táluk* Dastpur, in the possession of Madan Thákur, *zamíndár* of Barárí, within a few miles of Bhágalpur town, at a considerable distance from the hill country. There were formerly a few petty *ghátwálís* in *parganá* Azímábád; but these seem to have been absorbed, the *ghátwáli* rights being bought in by the *zamíndárs*.

The *ghátwáli* tenures in Kharakpur have a history of their own. They were, with very few exceptions, resumed by Government as *thánáddrí* lands, or lands appropriated for the maintenance of police. But the *zamíndár* contested the resumption; and, although he was worsted in the Indian courts, he ultimately succeeded in having the resumption set aside by the Privy Council in England. Consequent upon this judgment, which decided only one case, he applied for a review of the other cases in the Sadr Díwání Adálat, and on the 29th of February 1860, all the other resumptions were set aside. One of the incidents of these tenures was, that the *ghátwáls* had to perform certain police duties, and to keep men and arms in readiness for police purposes. Government, however, had not found it necessary to exact these services for many years before the resumptions. Indeed, one of the principal reasons for the decision of the lower courts in India was that, as these duties had fallen into abeyance, the State was no longer called on to pay for their performance. After the adverse decision of the Privy Council, the Government entered into an arrangement with the *zamíndár* of Kharakpur, by which it accepted £1000 in lieu of these services; and some time in the year 1863, the District Magistrate issued orders absolving the *ghátwáls* from the future performance of them.

As soon as the *zamíndár* had succeeded in his suit against Government, he very illogically turned round on the *ghátwáls* and tried to oust them on the same grounds that had been held valid in his own case, naturally failed; but [illegible] the High Court [illegible] ing the [illegible] exorbitant expe[illegible]tely [illegible]rable com-

promise. He was to receive, on the *bháoli* system of rent-paying, nine-sixteenths of the total produce of the land, or its value in money; whilst the *ghátwáls* were allowed to appropriate the remainder, their tenures being converted into ordinary *mukarrarí-istimrárí* holdings. Previous to this compromise, there was some question as to whether these tenures were hereditary or not. The point was finally settled in the case of another Bhágalpur *ghátwálí*, outside the limits of the estate of Kharakpur, in which no arrangement had been made between Government and the *zamíndár* for compounding for the services by a money payment. The High Court, by a full bench decision, held that "where a *ghátwálí* tenure was granted more than one hundred years ago, under a valid *sanad* from a person representing the Government, and had been allowed during that period to change hands by descent or purchase without question, the *zamíndár* was incompetent, of his mere motion, without the assent and against the will of the Government, to put an end to the *ghátwálí* services, to deprive the *ghátwáls* of their lands, and to treat them as trespassers."

Whether the *ghátwáls* in this District can alienate their lands, is a question of some difficulty. In the District of Bírbhúm, it has been held that their distinctive tenures are inalienable, although they descend in ordinary course of succession. In Bhágalpur also there are judicial decisions adopting this view; but, on the other hand, some *ghátwáls* actually alienated their lands while they were under resumption by Government, and even afterwards, and the *zamíndár* of Kharakpur recognised the transfer by settling them in *mukarrarí* with the purchasers. It has been stated that, from the earliest times, the *ghátwáls* as a rule paid some rent to the *zamíndár*, under whom they held land; but on that portion of the *zamíndárí* of Kharakpur, which has been transferred from this District to the Santál Parganás, there were a few *ghátwálí* tenures held rent free.

Though not so important as the *ghátwálí* tenures, yet more widely spread over the District, is the next class of service tenures, the *jágírs* held by the rural police, *pásbáns* or *chaukídárs*. They are strictly lands given by way of wages for certain services already described (p. 107.) They consist of two to four acres in extent, and are usually held rent-free. They are not alienable, and are held by the [illegible] performing the duties of [illegible] for the time being.

A special [illegible] Revenue [illegible] Collec-

torate, gives the following list of the various tenures prevailing in Bhágalpur District, with their numbers in the year 1875.

I. REVENUE-PAYING TENURES HELD DIRECT UNDER GOVERNMENT.

Zamíndárís, or permanently settled estates,	2322
Temporarily settled estates,	129
*Khás Mahál*s,	19
Invalid *Jágírs*,	1894
Total,	4364

II. INTERMEDIATE TENURES.

Mukarrarí-istímrárí, or tenures held in perpetuity at a fixed rent,	15
Tenures held for a life, or term of lives, at a fixed rent,	71
Patnís,	36
Dar-mukarrarís,	6
Ijárás or *mustájirís*, including all farming leases of the first degree,	2508
Dár-mustájirís, or *katkínadárís*,	319
Dar-katkínadárís;	49
Total,	3004

III. RAYATI TENURES.

Tenures held at a fixed rent, or *gorás*,	unknown
Tenures held with fixity of occupancy,	unknown
Non-occupancy tenures,	unknown

IV. LAKHIRAJ TENURES.

Báasháhí lákhiráj, granted by Royal *sanad* before the accession of the British,		1760
Hukúmí lákhiráj, *i.e.*, granted by private persons previous to, and after, the Permanent Settlement,		5877
Lákhiráj granted by the authority of the British Government,		
B. class Railway lands sold in fee simple,	116	
C. class Railway lands sold in fee simple,	20	
Petty Estates redeemed,	103	
		239
Total of *lákhirájs*,		7876

V. SERVICE TENURES.

Ghátwálí tenures,	213
Jágír tenures held by village watchmen,	1405
Total,	1618

A further return, compiled by the same officer, gives the following list of the chief kinds of *lákhiráj* tenures in the District, with an estimate of the numbers of each :—

LAKHIRAJ TENURES.

Madad-másh, lands granted rent-free for the support of learned or pious Muhammadans,	207
Maskan, a rent-free grant for building a dwelling,	91
Vishnuprit, for maintenance of temples dedicated to Vishnu,	236
Khárij jamá, lands separated or detached from the rental of the state, the revenue of which has been assigned to individuals or institutions for no specific purpose,	87
Minhái, deductions from the assessed revenue of an estate or village, on account of uncultivable tracts of wood, or water, or waste, for the remuneration of *kanúngos*, and other disadvantages and expenses which had been overlooked at the time of Settlement,	121
Bráhmottar estates, granted rent-free to Bráhmans and their descendants for their support, either as a reward for their sanctity or learning, or to enable them to devote themselves to religious duties or education,	276
Mahátrán, or lands granted for the settlement of great men, other than Bráhmans, or to enable private persons to execute works of public utility,	152
Aimá, or grants to Muhammadan charities, etc.,	137
Milik, a general name for rent-free lands,	214
Khankar, signifies lands granted for the temporary residence of Muhammadan religious mendicants,	14
Debottar, lands granted rent-free, the proceeds being appropriated to the worship and support of Hindu idols and temples,	65
Sivottar, for maintenance of temples dedicated to Siva,	90
Súrajprit, lands granted for the maintenance of the worship of Súraj,	5
Bhátottar, or grants for the support of Bháts, who record genealogies,	79
Nazar-dargah, an assignment of revenue to a Muhammadan shrine,	7
Fakiráná, for support of Muhammadan religious mendicants,	14
Inám, lands given as the reward of some special act,	47
Altamghá, lands free by grant under the royal seal of Dehli,	181
Chirágh dargah, for keeping lights lit in temples,	14
Carry forward,	2037

Brought forward,	2037
Sírshikan, a grant of revenue in charity, or to village officers, made under the Muhammadan Government by the *zamíndars*, or fiscal authorities; it was so termed because the land so appropriated was taken in small lots from different holders; the tenure was peculiar to Behar,	102
Nazar-Imámán, grants made to an establishment dedicated to the Imáms, Hasan and Husáin, the sons of Alí,	75
Jágír, granted rent-free for political services,	15
Nánkár, lands granted rent-free for the support of *zamíndars*,	17
Masjíd, lands granted rent-free for the support of Muhammadan mosque,	31
Neáz Hazrat, grant of land to a Muhammadan shrine or mosque, as a votive offering,	11
Kharch Bidyárthián, lands granted to *pandits* for the maintenance of poor students,	10
Kharch Musáfirán, lands granted for the support of poor travellers,	15
Maramat Masjíd and *Harmandil*, lands given to keep in repairs Muhammadan mosques and temples of Siva respectively,	21
Total,	2334

THE SOILS in Bhágalpur District are of an extremely various character. On the south of the Ganges, they may be divided into five different kinds. (1) Along the extreme southern and eastern boundary, there is a high belt of more or less continuity, some six to ten miles wide, which contains much coarse gravel with angular masses of granite, jasper, and, towards the east, boulders of what seems to be basalt, imbedded in it. This is the least productive soil, but grows *arhar*, and is well-wooded. (2) Of less elevation, but still above flood level, is *bárí* land. It yields rich cold-weather crops, such as wheat, barley, oats; mustard, Indian corn, sugar cane, *maruá*, *chiná*, *kalái*, and *arhar*. *Bárí* land is of two descriptions, differing in fertility, and known as *sálí* and *dosál*, according as they yield one or two crops in the year. (3) Land fit for growing rice is generally known as *khiárí*; it is also divided in the same way as *bárí*, according to the number of crops it can produce. *Sálí khiárí* sometimes bears a second crop, without, however, any intermediate cultivation of the soil. In the end of October and November, when the rains have ceased and the floods subsided, peas, *khesárí*, gram, or linseed, is sown broadcast amongst the unripe and standing rice, and is harvested

with or after the rice. *Dosál khiárí* is usually higher than the other sort, and yields early rice as the first crop of the year. Some *khiárí* land loses much of its value, either from the presence of calcareous nodules thickly interspersed throughout it, or from an efflorescence of soda. In 1811, Dr Buchanan Hamilton remarked that, in some places, these nodules covered the whole surface, and there no grass was to be seen. But the whole extent of such barren soil is very inconsiderable; and where the nodules are imbedded in a soil of red clay, and are some distance below under the surface, they are far from doing harm. The land impregnated with soda is also of very limited extent; and in one place I saw it under crops of a very tolerable quality. Much of the *khiárí* land is of a red colour, probably due to the presence of iron, which abounds in the neighbouring hills. In some places it is mixed with sand, but in general it is a stiff clay, and without artificial watering it cannot be cultivated, except in the rainy season; but it is very productive of such grains as can then be sown, and, when artificially irrigated, it becomes by far the most valuable land in the District. (4) The fourth description of soil, called *chaur*, is very low, and cannot be cultivated till after the rainy season is passed. No crop, not even long-stemmed rice, is sown before the rains, as most of these lands are exposed to violent floods. In the cold weather, however, they more than make up for their inutility during the rest of the year; and no other lands bear finer crops of wheat, oats, barley, peas, and pulses. There is a species of *chaur* land which is very late in drying, and so heavy as to require an excessive amount of ploughing. It is usually left to itself, and then produces thatching grass abundantly, and fetches a comparatively high rent. (5) *Diárá* land is the fifth species, lying along the bank of the Ganges, and subject to yearly inundation. It is a good producer of cold weather crops, and is also much sought after for the cultivation of indigo. A subordinate description of soil, found also near the Ganges, is called *bálúbandí*, and is really only *diárá* covered with a large quantity of sand. If the sand is not more than eighteen inches thick, this land may also be cultivated in indigo, the long tap root of which plant pierces down to the good soil beneath. *Usárí* is a kind of land nearly the reverse of this, found on the banks of the small rivers that flow from the hills. It consists of a thin layer of fertile deposit, overlying a hard and gritty soil. It is usually too deeply inundated in the rains to yield anything, and when dry it scorches and cracks too soon to bring any crop to maturity.

On the north of the Ganges the soils are much like those in Lower Bengal, consisting of good clays intermixed with sand; some also resemble, in their very light ash colour, the *pálí* of Dinájpur. These clays are ordinarily free, except in the case of the light ash-coloured kind, which is rather stiff. There are also occasional patches of red soil, but not in any large quantities. In the Madahpurá Sub-division there is a peculiar kind of soil in which sand predominates, and which is called *khàrawá*, from its colour resembling that of an ass. High land is called *bhítá* in Bhágalpur.

RATES OF RENT.—The following figures are derived from special returns made by the Collector and Sub-divisional Officers of the District, after detailed inquiry, in answer to a circular of the Bengal Government of July 1872, calling for exact information on the subject. Some of the causes that influence rates are thus noticed in the letter of the Collector which accompanied the returns:—"*Parganás* Sahruí, Wasilá, and Lokhanpur or Parmeswanpur, which lie within the *zamíndárís* of Rájá Lílánand Sinh, are let out in farm to various *mustájirs;* and this fact is the probable cause of the comparatively high rate of rent which there prevails. The rates in the north are generally low, except in Nárídigar *parganá*, which is particularly fertile, yielding large crops of chillies and potatoes. Nárídigar is let out in farm, and is the property of the Darbhangah Ráj, now under the Court of Wards. *Parganás* Dhaphar, Haráwat, Chhái, and Nísankpur Kúrá, are all liable to inundations from the Kúsí, Ganges, and other streams; and it is not possible to get more than one crop from much of the land. The Kúsí is always changing its course, and does great damage to any lands near it. High rents are, therefore, impossible. A great portion of the lands in the north is held at *gorabándí* or fixed rates." It will be observed that the rents with which lands are charged vary according to one of two principles—either according to the fertility of the soil in different places, or according to the different values of the crops with which they are sown. In other words, a certain rent is attached to a certain field—either because it is first class, third class, or fifth class land; or because it is sown with a valuable crop like mulberry or sugar-cane, or with a cheap crop such as Indian corn or *maruá*. The former principle of rent assessment prevails in the larger part of the District, which was always part of the old Province of Behár; the crop valuation system, the favourite one in Bengal, is found, under a modified form, in places on the Purniah border. The following are the rates returned in 1872:—

(1) *For the Head-quarters Sub-division*—

PARGANÁ CHHÁI (portion of), lying on the north of the Ganges, with a *bighá* in ordinary use measuring 3600 square yards, or 0·7438 of an acre. *Khiárí* land fit for the production of late rice. —1st quality, Rs. 2 per *bighá*, or 5s 4½d. per standard English acre —2d quality, R. 1, 9 to R. 1, 14 per *bighá*, or 4s. 2¼d. to 5s. 0½d. per acre; *bárí* or *bhítá*, fit for the cultivation of wheat, barley, Indian corn, *chiná*, mustard, Rs. 2, 12 to Rs. 3 per *bighá*, or 7s. 4½d. to 8s. per acre; *chaur* lands fit for the same crops, Rs. 2 to Rs. 2, 4 per *bighá*, or 5s. 4½d. to 6s. per acre; *diárá* lands, suited for peas and *kalái* R. 1, 8 to R. 2 per *bighá*, or 4s. 4½d. per acre.

PARGANÁ BHÁGALPUR (portion of), lying south of the Ganges; with a customary *bighá* of 3025 square yards, or ·625 of an acre. Land suited for rice cultivation—*Sálí khiárí*, R. 1, 8 to Rs. 2 a *bighá*, or 4s. 9½d. to 6s. 4¾d. per acre; *dosál khiárí*, Rs. 2 to Rs. 3 per *bighá*, or 6s. 4¾d. to 9s. 7d. per acre; high lands growing cereals and pulses—*sálí bárí*, R. 1 to Rs. 2 per *bighá*, or 3s. 2¼d. to 6s. 4¾d. per acre. *Dosál bárí*, Rs. 2 to Rs. 2, 8 per *bighá*, or 6s. 4¾d. to 8s. per acre; *chaur* lands yielding one crop only, R. 1, 4 to R. 1, 8 per *bighá*, or 2s. 4¾d. to 4s. 9½d. per acre; *diárá* land yielding one crop of wheat, oats, peas, barley, linseed, or mustard, Rs. 2 to Rs. 3 per *bighá*, or 6s. 4¾d. to 9s. 7d. per acre.

PARGANÁ COLGONG, lying on the south of the Ganges, with a *bighá* in use of 3025 square yards, or ·625 of an acre. Land fit for late rice, *khiárí* of different descriptions, R. 1, 8 to Rs. 3 per *bighá*, or 4s. 9½d. to 9s. 7d. per acre; *bárí* or *bhítá* lands, producing poppy, potatoes, and other vegetables—the two principles of valuation are here in force—Rs. 3 to Rs. 8 per *bighá*, or 9s. 7d. to £1, 5s. 7d. per acre; *bárí* or *bhítá*, for wheat, barley, oats, peas, gram, castor seed, linseed, mustard, Indian corn, &c., R. 1 to Rs. 2 per *bighá*, or 3s. 2½d. to 6s. 4¾d. per acre; *chaur* lands, yielding wheat, peas, *khesárí*, and linseed, As. 8 to Rs. 2 per *bighá*, or 1s. 7d. to 6s. 4¾d. per acre; *diárá* lands, producing indigo, wheat, *maruá*, &c., R. 1 to Rs. 2 per *bighá*, or 3s. 2½d. to 6s. 4¾d. per acre.

(2) *In the Madahpurá Sub-division, on the north of the Ganges*—

PARGANÁ NISANKPUR KURÁ, with a customary *bighá* of 3902 square yards, or ·806 of an acre. Lands suited for the cultivation of late rice, Rs. 2, 5, 4 per *bighá*, or 5s. 10d. per acre; lands suited for the cultivation of early rice, R. 1, 14, 10 per *bighá*, or 4s. 9¾d. per acre; land suited for the production of wheat, gram, *janirá*, *maruá*, and indigo, R. 1, 15 per *bighá*, or 4s. 10½d. per acre.

PARGANÁ CHHÁÍ (portion of), with a customary *bighá* in use of 4018 square yards, or ·830 of an acre. Lands suited for late rice, R. 1, 9, 8 per *bighá*, or 3s. 10¾d. per acre; lands suited for early rice, R. 1, 10, 8 per *bighá*, or 3s. 11¾d. per acre; lands suited for the growth of wheat, gram, *janirá*, *maruá*, and indigo, R. 1, 7, 8 per *bighá*, or 3s. 6½d. per acre. The Deputy-Collector in charge of the Sub-division gave the above as the average mean rates of rent ordinarily taken.

(3) *In the Bánká Sub-division, on the south of the Ganges*—

PARGANÁ DÁNRÁ SAKHWÁRA, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, R. 1, 8 to Rs. 4, 12 per *bighá*, or 4s. 9½d. to 15s. 2½d. per acre; lands suited for early rice, As. 12 to Rs. 3, 8 per *bighá*, or 2s. 4¾d. to 11s. 2½d. per acre; lands growing *janirá*, As. 12 to Rs. 3, 8 per *bighá*, or 2s. 4¾d. to 11s. 2½d. per acre; lands growing wheat, *arhar*, and poppy, R. 1 to R. 2 per *bighá*, or 3s. 2½d. to 6s. 4¾d. per acre; lands growing wheat and gram, As. 8 to Rs. 2 per *bighá*, or 1s. 7d. to 6s. 4¾d. per acre; lands growing sugar-cane, Rs. 3 to Rs. 3, 12 per *bighá*, or 9s. 7d. to 12s. per acre.

PARGANÁ CHANDWÁ, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, R. 1, 8 to Rs. 4 per *bighá*, or 4s 9½d. to 12s 9½d. per acre; lands suited for early rice, As. 12 to R. 1, 8, per *bighá*, or 2s. 4¾d. to 4s. 9½d. per acre; lands growing *janirá*, mustard, *arhar*, and poppy, R. 1 to Rs. 2 per *bighá*, or 3s. 2½d. to 6s. 4¾d. per acre; lands growing wheat and gram, As. 8 to Rs. 2 per *bighá*, or 1s. 7d. to 6s. 4¾d. per acre; lands growing sugar-cane, Rs. 3 to Rs. 4 per *bighá*, or 9s. 7d. to 12s. 9½d. per acre.

PARGANÁ BHÁGALPUR (portion of), with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, As. 8, to Rs. 4 per *bighá*, or 1s. 7d. to 12s. 9½d. per acre; lands suited for early rice, As. 6 to Rs. 4, 4 per *bighá*, or 1s. 2½d. to 13s. 7d. per acre; lands growing *janirá*, mustard, and *arhar*, As. 8 to Rs. 2 per *bighá*, or 1s. 7d. to 6s. 4¾d. per acre; lands growing poppy, Rs. 2, 8 to Rs. 5 per *bighá*, or 8s. to 16s. per acre; lands growing wheat, gram, and sugar-cane R. 1 to Rs. 5 per *bighá*, or 3s. 2½d. to 16s. per acre; lands growing indigo, Rs. 3, 12 to Rs. 4, 4 per *bighá*, or 12s. to 13s. 7d. per acre.

PARGANÁ SÁHRUÍ, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, Rs. 2 to

Rs. 5, 8 per *bighá*, or 6s. 4¾d. to 17s. 7d. per acre; lands suited for early rice, As. 6 to Rs. 5, 5 per *bighá*, or 1s. 2½d. to 17s. per acre; lands growing *janirá*, mustard, and *arhar*, As. 12 to Rs. 5 per *bighá*, or 2s. 4¾d. to 16s. per acre; lands growing poppy, Rs. 2 to Rs. 6 per *bighá*, or 6s. 6¾d. to 19s. 1½d. per acre; lands growing wheat and gram, R. 1, 8 to Rs. 4 per *bighá*, or 4s. 9½d. to 12s. 9½d. per acre; lands growing indigo, Rs. 6 to Rs. 8 per *bighá*, or 9s. 7d. to 12s. 9½d. per acre.

Parganás Sathiari and Hazar Tuki, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, Rs. 2 to Rs. 3 per *bighá*, or 6s. 4¾d. to 9s. 7d. per acre; lands suited for early rice, R. 1 to Rs. 3, 7 per *bighá*, or 3s. 2½d. to 11s. per acre; lands growing *janirá*, mustard, *arhar*, poppy, sugar-cane, wheat, and gram, R. 1 to Rs. 3, 7 per *bighá*, or 3s. 2½d. to 11s. per acre.

Parganá Wasila, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, Rs. 3 to Rs. 5, 8 per *bighá*, or 9s. 7d. to 17s. 7d. per acre; lands suited for early rice, Rs. 3, 8 to Rs. 5 per *bighá*, or 12s. 9½d. to 16s. per acre; lands growing *janirá* and mustard, R. 1 to Rs. 5 per *bighá*, or 3s. 2½d. to 16s. per acre; lands growing *arhar*, R. 1 to Rs. 3 per *bighá*, or 3s. 2½d. to 11s. 2½d. per acre; lands growing poppy and sugar-cane, R. 1, 8 to Rs. 5 per *bighá*, or 4s. 9½d. to 16s. per acre; lands growing wheat and gram, As. 12 to Rs. 4 per *bighá*, or 2s. 4¾d. to 12s. 9½d. per acre; indigo lands, Rs. 3 to Rs. 4 per *bighá*, or 9s. 7d. to 12s. 9½d. per acre.

Parganá Lakhanpur, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre Lands suited for late rice, Rs. 3 to Rs. 5, 8 per *bighá*, or 9s. 7d. to 17s. 7d. per acre; lands suited for early rice, Rs. 3 to Rs. 5, 5 per *bighá*, or 9s. 7d. to 17s. per acre; lands growing *janirá* and mustard, Rs. 2 to Rs. 5, or 6s. 4¾d. to 16s. per acre; poppy lands, Rs. 4 to Rs. 6 per *bighá*, or 12s. 9½d. to 19s. 1½d. per acre; sugar-cane lands, Rs. 3 to Rs. 5, 8 per *bighá*, or 9s. 7d. to 17s. 7d. per acre; lands growing wheat, gram, and indigo, Rs. 3 to Rs. 4 per *bighá*, or 9s. 7d. to 12s. 9½d. per acre.

Parganá Chauḍan Katuriya, with a customary *bighá* in use of 3025 square yards, or ·625 of an acre. Lands suited for late rice, Rs. 2 to Rs. 4 per *bighá*, or 6s. 4¾d. to 12s. 9½d. per acre; lands suited for early rice, R. 1 to R. 1, 3 per *bighá*, or 3s. 2½d. to 5s. 4¾d. per acre; lands growing *janirá*, wheat, gram, and mustard,

R. 1 to R. 1; 11 per *bighá*, or 3s. 2½d. to 5s. 4¾d. per acre; poppy lands, Rs. 3 per *bighá*, or 9s. 7d. per acre; sugar cane lands, Rs. 2 to Rs. 2, 8 per *bighá*, or 6s. 4¾d. to 8s. per acre.

(4.) *In the Supul Sub-division on the north of the Ganges*—

PARGANÁ HARAWAT, with a customary *bighá* in use of 4225 square yards, or ·873 of an acre. Lands suited for late rice, Rs. 1, 3 to Rs. 2, 4 per *bighá*, or 2s. 8½d. to 5s. 1¾d. per acre; lands suited for early rice As. 12 to R. 1, 6 per *bighá*, or 1s. 8½d. to 3s. 1¾d. per acre; indigo lands, R. 1, 1 to Rs. 2, 4 per *bighá*, or 2s. 5d. to 5s. 2d. per acre; lands growing *maruá* and linseed, As. 13 per *bighá*, or 1s. 10¼d. per acre; lands growing vegetables, Rs. 1; 6 per *bighá*, or 3s. 1¾d. per acre.

PARGANA NARIDIGAR, with a customary *bighá* in use of 4225 square yards, or ·873 of an acre. Lands suited for late rice, Rs. 2, 8 to Rs. 5 per *bighá*, or 5s. 8¾d. to 11s. 5½d. per acre; lands suited for early rice, Rs. 2 to Rs. 4 per *bighá*, or 4s. 7d. to 9s. 2d. per acre; high lands or *bhítá* of the first quality, growing chillies, mustard, jute, indigo, potatoes and sugar cane, Rs. 2 to Rs. 4 per *bighá*, or 4s. 7d. to 9s. 2d. per acre; high lands or *bhítá* of the second quality growing wheat, *janirá*, *maruá*, *til*, and *arhar*, As. 14 to Rs. 3 per *bighá*, or 2s. to 6s. 10½d., per acre.

PARGANA MALINGOPAL, with a customary *bighá* in use of 4225 square yards or ·873 of an acre. Lands suited for late rice, Rs. 2, 8 to Rs. 3, 10 per *bighá*, or 5s. 5¾d. to 8s. 3½d. per acre; high lands or *bhítá*, of the first quality, producing chillies, mustard, jute, indigo, and potatoes, Rs. 2, 8 per *bighá*, or 5s. 5¾d. per acre; high lands or *bhítá*, of the second quality, growing *maruá*, wheat, *janirá*, *kúrthá*, *til*, and *arhar*, R. 1, 4 to Rs. 2, 4 per *bighá*, or 2s. 10½d. to 5s. 2d. per acre.

PARGANA UTARKHAND, with a customary *bighá* of 4225 yards or ·873 of an acre. The Deputy Collector reported that a common rate for all kinds of lands prevailed of Rs. 2, 2 per *bighá*, or 4s. 10½d. per acre through the whole of this *parganá*.

PARGANA DHAPHAR, with a customary *bighá* of 8100 square yards, very nearly equal to one acre and three-quarters, accurately 1·67 of an acre. Lands suited for late rice, Rs. 2, 12 to Rs. 3 per *bighá*, or 3s. 4½d. to 3s. 7d. per acre; high or *bhítá* lands, producing wheat, mustard, and chillies, R. 1 to Rs. 2, 8 per *bighá*, or 1s. 2d. to 2s. 11d. per acre; high lands, growing vegetables, Rs. 4 per *bighá*, or 4s. 9½d. per acre.

THE MODES OF ASSESSING AND COLLECTING RENTS vary in different parts of the District. The following paragraphs, condensed from the Report by Deputy-Collector Chandra Náráyan Sinh on Land Tenures, describe the more important methods in use. Rents may be payable in money or in kind. In the first case, the tenure is called *nakdí*, from the word *nakd*, meaning cash; in the second case, it is termed *bháolí*. The distinction is, at least, as old as the time when Dr Buchanan Hamilton wrote his Account of Bhágalpur, in which these systems are described at some length. There are various sub-divisions of the *bháolí* system. One kind, known as the *manhandá* system, is that in which, instead of the *zamíndár* or his representative obtaining a specific proportion of the crops actually produced, he takes such specified quantity of grain per *bighá*, as may be agreed upon, irrespective of the actual yield. Thus, a *rayat* may agree to pay four or five *maunds* a *bighá*, whatever the actual yield may be. This system is most in use in the northern part of the District, in the Sub-divisions of Supul and Madahpurá. According to the other form of the *bháolí* system, the landlord or his representative gets a defined proportion of the produce. The common proportion at the present time is one half; but it may be more or less, according to the established usage and tradition of the locality. There are villages in which the division is in the proportion of twenty-four *sers* in the *maund* to the superior holder, and sixteen to the cultivator; and others, in which it is twenty-two and eighteen respectively. The mode in which the landlord's share of the produce in *bháolí* fields is taken, is as follows:—There is either a division of the actual produce of the field, weighed after the corn is gathered and threshed out on the threshing-floor; or the out-turn may be ascertained by an appraisement of the crops, while they are yet standing in the fields. This appraisement is made by the *zamíndár's* agents and the *rayat*, with the assistance of mediators, who are called *munsifs* or *sális*, that is, judges or arbitrators. The former system is known as the *batái* or *agorabatái*, the latter as *dánábandí*. In the *dánábandí* system, the tenant either pays the landlord's share in grain, or its money equivalent according to the *bázár* price. The subordinate tenure-holders also, as between themselves and their sub-tenants, or *kúrtálidárs*, may either stipulate for a money rent, or for *bháolí* payment, in the shape of *manhandá* or *bháolí* proper. In the latter case, they may divide the crops or appraise them in the manner above stated; and the proportion of the produce is regulated by the same rules as obtain

in the case of the *rayat* and the landlord, but generally the subordinate holder prefers actual division between himself and his sub-*rayat*. It may be worth noticing that, in the *bháolí* division, besides the landlord and the *rayat*, other persons also obtain a certain petty proportion of the produce, for instance the *pásbán* or village *chaukídár*, and a few other village servants.

The following more accurate sub-division of *bháolí* holdings into three kinds, is sometimes made :—The first is called *khet bháolí*, the division of shares being made when the crop is well advanced, but still unripe. The second, or *bojh bháolí*, which is the most usual, consists of a partition of the stacks of the mowed grain on the field after cutting. The third, or *ozan-ke-bháolí*, adopted when there is bad feeling between the parties, and sometimes by special agreement, is effected by weighing the grain after it has been trodden out by cattle.

Dr Buchanan Hamilton has the following remarks in connection with the two modes of payment of rent:—"The rents of Bhágalpur District are levied in two manners, *nakdí* and *bháolí*. The former is a money rent, and is collected by messengers in the same miserable instalments that have been mentioned in my Account of Purniah; but here this rent is free from the evils that have arisen in Purniah from inequalities of assessment. *Bháolí* is a rent paid in kind, and is limited to the part of the District which is comprehended in Behar, and is chiefly confined also to rice. It is, in fact, similar to the division of watered crops, which takes place in the south of India; and it seems to have arisen from the same source, namely, the uncertainty of these crops, which, in some dry seasons, cannot be harvested at all, while in others that are favourable they are exceedingly valuable. In the former case, the tenant could not pay a money rent, and in the latter it is fair that the landlord should participate in the profit. Various deductions before division are made from the heap, especially the whole expense of the harvest; and, after these deductions, the landlord in some places receives one-half, in others $\frac{2}{3}\frac{2}{5}$; but then the landlord, as I have said, is at all the expense of the canals, and generally also of the reservoirs for irrigation, and the harvest, one of the heaviest deductions, is in favour of the tenant."

The farming, or *mustájirí*, system has greatly extended since Dr Buchanan Hamilton's time, and it is to be feared that the evils attendant in it have not diminished.

Another system of assessment is called the *hastobúdí*, or *hálhasli*, or *sairábádí*. According to this system the *rayat* pays rent at a certain recognised rate for each description of crop, the rate of rent, and

consequently the total rent, varying according to the kind of crop grown each year. Thus, for rice there is a particular rate, and another for wheat, or mustard, or chillies, and so on. In certain parts of *parganá* Colgong, where the *sairábádí* or *hálhasli* tenure prevailed, the *rayats* used to get a deduction of about two *káthás* in the *bighá*, if there was a full crop, paying rent according to the standard rates of the village on the remaining lands; and, if the crops were not good, a deduction according to rules established by usage was allowed. This tenure is still in existence in certain tracts in *táluk* Sharif-ud-dínpur; but the extent of its prevalence is gradually diminishing, as the *thíka* system, in which the *rayat* is left to cultivate his own crop, and pay a fixed rate for the land, is preferred by both the landholders and their tenants. In some villages on the north of the Ganges, a modified system of *hálhasli* is in force—the tenant receiving a deduction of two *káthás* in the *bighá*, on the area found in his possession by measurement, and the rates varying according to the crops. The *hastobúdí* system, without the element of deduction, prevails in *parganás* Dhaphar and Haráwat, and in some other localities in the north of the District. Indeed, it would seem that, in Bhágalpur District, the system of assessment of rent according to established rates on crops was some years back very generally in use, and traces of it may still be found in many parts where it has now died out. In the southern part of the District, however, this system has given place to another, by which the rate of rent does not depend on the crops grown, but is fixed on a consideration of the capabilities of the soil. This system is being gradually followed in other parts of the District.

Abwábs or Customary Cesses.—The principle on which revenue was levied under the Mughul Government was, that the State was entitled to the *rabá* or fourth part of the annual produce of all the land. This demand was, however, found not to include all classes of the population who derived advantages from settled government, and were bound to contribute towards its maintenance. Such persons were reached by a number of direct taxes called *abwábs*. These taxes were afterwards extended to the cultivators, who had already paid their share of the revenue. Subsequently, after the *zamíndárs* became established as proprietors of the land, and responsible for the revenue and police, they proceeded to carry out a similar system of taxation in their own interests, and with a minuteness and rigour never attempted by the State.

At the time the government of Behar came into the hands of the English, the cesses of this kind were classed under four heads, known as—(1) *Abwáb-i-sar-dihí*, or money exactions at a fixed rate from each village; (2) *Abwáb-fí-sadí*, or exactions at so much per cent. on the *jamá* or rent of each individual tenant. Both of these were deducted from the different payments made by the cultivators, and thence termed *minhái-í-siáhá*, or deductions made by the accountant on his crediting the total payments made; (3) *Mútafarrakát*, or miscellaneous exactions in money; (4) *Habúbát*, exactions in kind, from dealers in certain commodities, intended for the personal use of the *zamíndár* and his servants.

Under the first class the chief were—(1) *bhent* or *nazar*, presents given to the *amíl*, *chakladár*, or *diwán*, the chief revenue officers; (2) *hisábánah*, paid at the end of the year, when the accounts are closed, in the form of presents to the accountant or *wasúl báki navís*; (3) *chándah birahman*, or money exacted from tenants for charitable purposes; (4) *bahri-i-húlí*, a subscription levied for the due performance of the *húlí* festival in the landlord's house; (5) *marámat-i-kílah*, money exacted for the repairs of forts or other public buildings; (6) *kabúlitánah*, a fee given on the execution of *kabúliyats* or deeds of engagement; (7) *nazaráná* or *pesh-kash*, a gratification presented to the *amíl* or *diwán*, to gain his influence for the acceptance of a petition or *darkhást*; (8) *balkatí*, a fee paid on obtaining authority for cutting the harvest. This last was known in Bhágalpur, Colgong, and Chhái *parganás* as *chitáwan*, and amounted in 1790 in these three *pargánás* to £90.

Under the second class may be enumerated—(1) *talík*, money given to the *kánúngo* and his clerks, or *muharrirs*, when a remittance is made; (2) *parkhái*, a percentage paid to the examiners of rupees; (3) *dastúr-i-amiláná*, money given to the *amíl* in consideration of his office; (4) *dastúr-i-diwání*, similar presents made to the *diwán*; (5) *kharch-i-darbár*, presents to the other subordinate officers; (6) *maltáná*, an indefinite exaction taken on account of discoloured or worn-out rupees paid into the treasury; (7) *báttá-i-zábitá*, or *sarf-i-sikká*, the standard exchange on rupees of different sorts, the amount of which is given at a subsequent page (p. 202); (8) *sadúí kánúngo*, two per cent. on the rent levied by the *kánúngo* as his *rasm* or perquisite; (9) *dámí-patwárí-nimání*, half an *ánná* given to the *patwárí* on every rupee of the rent; (10) *kharitá*, money taken for making treasure bags.

The third class was represented by—(1) *hundiáwan*, discount received from the tenants who paid their rent by *húndis* or bills of exchange, instead of cash; (2) *rakáwan*, a similar exaction from those who gave merchants' drafts in place of money; (3) *sar-i-darakhti*, a tax upon every large tree on the tenant's holding; (4) *gao-charái*, a fee for the right of pasturage on the village common or *bádh*; (5) *gao-súmári*, a tax on cattle; (6) *ráhdári*, a tax on every passenger who was accompanied by either a bullock, pony, or cart; (7) *bachh*, the balance taken from inhabitants of the village other than rent-paying tenants, in order to make good any decrease from former years in the total rent; (8) *kháná súmári*, a tax on every house or hut in the village; (9) *farak-i-iksám-peshah*, a poll-tax gathered from every labourer or workman; (10) *hásil-i-bázár*, a tax from each vendor on a market day; (11) *wazn-i-kashi*, an exaction in money or kind from cultivators on the weighing of grain; (12) *níkás*, a tax on the sale of cattle.

Hubábát, or special exactions, were usually named after the article exacted, as—(1) *roghan-i-zard*, exaction of a certain quantity of *ghi* or clarified butter; (2) *pashm-i-mesh*, a similar exaction of sheep's wool; (3) *resmán*, an exaction of hempen and straw rope; (4) *san*, an exaction of hemp; (5) *charsah*, an exaction on hides; (6) *kamli*, on blankets; (7) *tel*, on lamp oil; (8) *pati tát*, on gunny made of hemp; (9) *baz*, an exaction of a sheep or goat out of every herd.

My information regarding cesses levied at the present day is not so full or so well classified as the above. I may, however, say generally, that all the above-mentioned *ábwábs* are still levied under different names, which vary in nearly every Fiscal Division. In my Statistical Account of Monghyr, I have referred to the similarity of tenures in that District and Bhágalpur. There is also a great likeness in their customary cesses; and the list given in that Account (vol. xv., pp. 123-127) of the cesses prevailing in Monghyr at the present time, exhibits also the majority of those in force in Bhágalpur.

FAMINES.—The earliest notices that remain of famine in this District are those which refer to the great calamity of 1770. At that time Bhágalpur had not been made a separate revenue centre, but was subordinate to the Supervisor of Rájmahál. There are, therefore, no records in the Bhágalpur Collectorate referring to that disastrous time. The proceedings of the Provincial Council of Murshidábád show that, in April of that year, the condition of the District was very bad. Mr Harwood, the Supervisor, referring

specially to Bhágalpur, reported that "the *zamíndárs* are ruined, the lands not having yielded half produce for the last twelve months." He had already, on the 28th March 1770, in alluding to some lenient revenue arrangements, written—"Had the misery of the inhabitants been reported to you sooner, and had the *rayats* received this ease at the proper time, your beneficent intentions would have been fully answered, and many thousands who are now reduced to poverty might have enjoyed ease, if not affluence. But from motives of false policy and self-interest, the (native) collectors in the different parts, during this calamitous season, have pressed so hard upon the *rayats* to oblige them to make good their engagements to Government, that their total ruin has invariably followed." It is a matter of history how the famine progressed, till the beginning of the new year brought relief in the form of an abundant harvest. In November, Mr Harwood, in forwarding the abstract revenue settlement for the current year, attributes the deficit to the "impoverished, ruined, and miserable state" of the District.

During the fifteen years following, there are frequent references to drought and scarcity. In September 1775, the Collector reported to the Governor-General and Council that, "as the drought still continues, the approaching harvest affords a very bad prospect throughout my Districts, but particularly in those *parganás* where the chief cultivation is the early grain. The late crops were good; but grain has for some time past sold at an advanced price, from the unfavourable appearance of the next harvest. The settlement has been made good, but I very much apprehend great deficiencies in the revenue in the ensuing year. The growth in the most plentiful year not being sufficient for the consumption of the inhabitants, the price grain bears in the markets of my Districts depends in a great degree on the adjacent provinces from which supplies are drawn." The statement that the grain out-turn of the most plentiful year fell short of the consumption, will startle those who are acquainted with the present large export from this District. It must be remembered that the chief grain-producing tracts in the north were then attached to Tirhut and Purniah, that the low country south of the Headquarters Station was a swamp cultivable neither in summer nor winter, and that a large part of the jurisdiction of the Collector then included the rocky waste of Rájmahál.

In May 1779 a severe drought is reported. "As there is no appearance of a change in the weather," writes the Collector, "it is with much concern I am under the necessity of representing to the Honourable

Board, that the severe drought which we have experienced in this part of the country for some time past, has alarmed the landholders in general to so great a degree, that they absolutely refuse to make themselves responsible for the current year's revenue, without a considerable remission in the *jamá;* or upon such terms as must in the end prove very disadvantageous to Government. The country is certainly in a most alarming situation. The lands which ought to have been cultivated six weeks or two months ago, are still lying waste for want of rain, as a result of which little or nothing is to be expected from the *bhadaí* harvest; and the *aghaní* or principal rice harvest, which should be sown by this time, will suffer materially if we have not a change of weather very shortly. To add to the distress which the inhabitants must necessarily experience from the extreme heat, the tanks and wells in the interior parts of the country are entirely dried up; scarce a village in the District has escaped being burnt to the ground; the cattle are dying for want of grass; and grain in general, notwithstanding every method is taken to supply the markets as usual, is every day apparently more difficult to be procured, and of course rising in price. The country being in this situation, I have in vain used my endeavours with the *zamíndárs* to prevail on them to renew their leases for the present year's revenue, agreeably to your orders. They absolutely refuse, except on terms which will reduce the *jamá* about one-eighth, or from £17,177, 2s. to £15,030."

Again, in 1783, the same officer, in noticing a partial failure of the crops, gives the following interesting information concerning the food supply of the District:—"The produce of this District consists chiefly of wheat, barley, *kalái*, *búť* or *gram*, and mustard seed, the greatest part of which is generally exported in the months of May, June, and July to Murshidábád and Calcutta; and so trifling is the proportion of rice, that none is ever exported, and above three-fourths of what is consumed in the District is imported from Purniah. This resource, however, has of late fallen off very much, and rice is certainly become scarce; but the *bhadaí* harvest which was cut in August and September, and consists of Indian corn, *maruá*, and other small grain, will effectually secure us from any real distress." At the same time, he declared himself unable, without taking special measures, to supply from local sources any troops or travellers passing through his District. He accordingly obtained sanction for the purchase of 20,000 *maunds* of rice in Purniah, for which he paid £2180, or nearly at the rate of one *sikka* rupee a *maund*, or 2s. 11d. per cwt. In 1795,

a similar difficulty presented itself; and 50,000 *maunds* of rice were stored at different points along the main road through Rájmahál to Monghyr.

THE FAMINE OF 1866.—I find no special reference to any drought in any subsequent part of the records, and distress is not again mentioned till 1865, the year of the great Orissa famine. The distress was then less severe in Bhágalpur than in more southern and westerly Districts, but a period of considerable anxiety was experienced. The following paragraphs are condensed from the report of Mr R. F. Cockerell, C.S., who was specially deputed in the following year to inquire into the distress in Behar. The extreme pressure of distress in this District was confined to the northern *parganás* of Náríḍigar, Malnígopál, Náthpur, Nisankpúr-Kúrá, Utarkhand, and Kabkhand, bordering on the Nepál territory; in other parts of Bhágalpur, there was only that general distress which is caused by high prices of food with no increased demand for labour, and consequently no rise in its value. The intensity of the distress in the particular localities mentioned was mainly due to the complete failure of the rice crop, which there constitutes the chief cultivation. In the northern *parganás* this cause of distress was enhanced by the failure of the *maruá* crop, which, in its season, forms the main stay of the poorer classes, and which was almost entirely destroyed in 1865 by the prematurely heavy rainfall in the month of July. Severe distress was felt in October 1865, at which time the commonest kind of rice had risen to the rate of 11 *sers* for the rupee, or 10s. 2d. per cwt.; the usual temporary relief from the pressure of high prices was obtained from the rice harvest season, up to the gathering of the spring crops in April, after which prices again increased, and the greatest distress prevailed. In June, the Commissioner of the Division directed the attention of all the local officers to the increasing distress; and on 2d June a public meeting was held at Bhágalpur, at which a general subscription was set on foot, and relief committees were formed. The Collector afterwards went to the Madahpurá Sub-division, where the existence of very severe distress had been reported by the police, and formed a committee for carrying on relief operations in that part of the District. Cooked rice mixed with pulse was given at all the centres, in the proportion of ½ *ser* to 6 *chhaṭáks* (1 lb. to ¾ lb.), for adults, and 4 to 3 *chhaṭáks* (½ lb. to ⅜ lb.) for each child; ½ lb. of milk was given to children under three years of age, and young children and nursing-women

were fed twice a day. On the north side of the Ganges, the relief depôts were supplied with grain which had been imported from other Districts, and purchased by the Committee from the importers at Bhágalpur. Rice was also despatched for sale to the same locality, the police having represented that the market stocks were almost entirely exhausted, and that grain was with the greatest difficulty procurable. The highest average number of persons relieved gratuitously throughout the District during the months of August and September, when the demand was greatest, did not exceed 1108 persons; and the largest average number employed on labour, supplied as a means of relief, during any month was about 700. The latter were paid at rates varying from 1½ to 1 *ánná* (2¼d. to 1½d.) per diem for each person. No epidemic disease prevailed in any part of the District during the period of distress. There was, however, a good deal of sickness in the town of Bhágalpur, amongst the paupers who had been attracted there by the relief measures from all parts of the District. Out of sixty-six paupers admitted to hospital for medical treatment between June and October, fifteen died within an average period of fourteen days after admission. The number of deaths from starvation, or disease engendered by privation, as taken from the police returns, do not probably include all the deaths that actually occurred from such causes. But it is generally stated that the mortality was not great in this District, as compared with most of the other Districts to which Mr Cockerell's inquiry extended; and it seems probable that the relief measures adopted, though not undertaken sufficiently early, were carried out on a not inadequate scale.

On the 26th October 1865, when the rains had completely ceased, the Deputy-Collector of Madahpurá, within whose Sub-division the most distressed *parganás* lay, estimated the outturn of the crops of the year in the following manner:—"As far as I have seen, the *aghaní* rice is at present better than it was last year; but the prospects, I am informed, are not good. Owing to the early cessation of the rain, there is now about a five-eighths crop in the ground; but even this proportion, it is anticipated, will, to some extent, decrease before the crop is reaped. The *maruá* crop, upon which the poorer classes, it may be said, depend almost entirely for their food, was nearly a total failure. On an average, it may be said that only one-eighth of the crop was gathered in. This failure, it appears, was caused by the incessant heavy rains after the crop was sown. The *bhadaí*

rice crop was the same as in other years. *Kúrthí*, a kind of pulse, is very good—better than last year—and there is no chance of its being destroyed unless it rains heavily. *Janirá* is also very good, and there is no prospect of its being destroyed. *Arhar dál* is good, and is not likely to fail. The *kalái* crop has been reaped, and was a very poor one. *Torí*, a kind of mustard, has just been sown, and the prospects are not good, owing to the recent dry westerly winds; the moisture in the soil has been dried up, and the seed cannot germinate fairly. The same remarks apply to wheat, barley, and linseed. The staple articles of consumption of the poorer classes in this District are rice, *dál*, and *maruá*. The latter is the cheapest food, and is made into cakes. There is considerable scarcity of the above articles, from which the poorer classes suffer. Even those who have the means, cannot find the articles to buy; as there are no *golás* or large storehouses here, and the petty class of grain vendors in many cases decline to sell, and are holding back from expectations of greater scarcity. It is expected that this state of affairs will last till the *aghaní* rice crop is reached, when there will be some improvement." In the rest of the District high prices were much felt in consequence of a large exportation westward. The Deputy-Collector of Bánká wrote:—"I think the high price of rice, and of pulses too, is owing mainly to the *mahájans* buying up the grain for export to the western provinces. I believe the general outcry at present is not of bad crops, but of the scarcity of grain caused by export. If grain continues at its present price up to the harvest time, the lower classes in this Sub-division will not suffer extreme want. I cannot say what the consequence of a bad harvest and exportation combined will be next year, but I think famine in such a contingency is not improbable." In the months of September and October 1865, 46,185 cwt. of grain were exported from the Bhágalpur station of the East Indian Railway, against 13,783 cwt. during the same period of the previous year.

The average prices of food grain in 1865, as returned by Mr Cockerell, were—Rice, 13 *sers* for the rupee, or 8s. 7¼d. per cwt.; Indian corn, 18 *sers* for the rupee, or 6s. 2½d. per cwt.; and pulses, 11 *sers* for the rupee, or 10s. 2d. per cwt. In the previous year, 1864, they had been—Rice, 25 *sers* for the rupee, or 4s. 5¾d. per cwt.; Indian corn, 31 *sers* for the rupee, or 3s. 7⅜d. per cwt.; and pulses, 24 *sers* for the rupee, or 4s. 10⅜d. per cwt. The rates in 1863 and 1862 were nearly the same as in 1864, but slightly cheaper. The

above are average prices for the whole year, and do not represent the highest rates that ruled at the period of greatest distress. According to Mr Cockerell's report, the following were the prices in the *bázárs* during the period from September 1865 to November 1866, month by month, estimated both according to the number of *sers* obtainable per rupee, and the cost per cwt. in English money:—1865, September—rice, 16½ *sers* to the rupee, or 6s. 9½d. per cwt.; Indian corn, 19½ *sers*, or 5s. 8¾d. per cwt.; pulses, 15 *sers*, or 7s. 5½d. per cwt. October—rice, 13½ *sers* to the rupee, or 8s. 3½d. per cwt.; Indian corn, 19 *sers*, or 5s. 10¾d. per cwt.; pulses, 12¼ *sers*, or 9s. 1¾d. per cwt. November—rice, 11¼ *sers*, or 9s. 11½d. per cwt.; Indian corn, 16 *sers*, or 7s. per cwt.; pulses, 12½ *sers*, or 8s. 11½d. per cwt. December—rice, 11¼ *sers*, or 9s. 11½d. per cwt.; Indian corn, 15 *sers*, or 7s. 5½d. per cwt; pulses, 11 *sers*, or 10s. 2d. per cwt. 1866, January—rice, 15 *sers*, or 7s. 5½d. per cwt.; Indian corn, 15 *sers*, or 7s. 5½d. per cwt.; pulses, 13¼ *sers*, or 8s. 5½d. per cwt. February—rice, 13¾ *sers*, or 8s. 1¾d. per cwt.; Indian corn, 16 *sers*, or 7s. per cwt.; pulses, 12 *sers*, or 9s. 4d. per cwt. March rice, 13¼ *sers*, or 8s. 5½d. per cwt.; Indian corn, 16 *sers*, or 7s. per cwt.; pulses, 12½ *sers*, or 8s. 11½d. per cwt. April—rice, 12 *sers*, or 9s. 4d. per cwt.; Indian corn, 15 *sers*, or 7s. 5½d. per cwt.; pulses, 12½ *sers*, or 8s. 11½d. per cwt. May—rice, 11½ *sers*, or 9s. 8¾d. per cwt.; Indian corn, 15 *sers*, or 7s. 5½d. per cwt.; pulses, 12 *sers*, or 9s. 4d. per cwt. June—rice, 10 *sers*, or 11s. 2¼d. per cwt.; Indian corn, 15 *sers*, or 7s. 5½d. per cwt.; pulses, 11 *sers*, or 10s. 2d. per cwt. July—rice, 8¼ *sers*, or 13s. 6¾d. per cwt.; Indian corn, 16 *sers*, or 7s. per cwt.; pulses, 8¼ *sers*, or 13s. 6¾d. per cwt. August—rice, 8¼ *sers*, or 13s. 6¾d. per cwt.; pulses, 8¾ *sers*, or 12s. 9½d. per cwt. September—rice, 8¾ *sers*, or 12s. 9½d. per cwt.; Indian corn, 22 *sers*, or 5s. 1d. per cwt.; pulses, 8¾ *sers*, or 12s. 9½d. per cwt. October—rice, 10 *sers*, or 11s. 2¼d. per cwt.; Indian corn, 22 *sers*, or 5s. 1d. per cwt.; pulses, 10 *sers*, or 11s. 2¼d. per cwt. November—rice, 12½ *sers*, or 8s. 11½d. per cwt.; Indian corn, 22 *sers*, or 5s. 1d. per cwt.; pulses, 10 *sers*, or 11s. 2¼d. per cwt.

In July 1866, there were 248 persons gratuitously relieved in this District; in August, 708; in September, 1019; in October, 676, when gratuitous relief came to an end. During the same months the number employed on relief works were 280, 441, 250, and 223 respectively; in November there were 254, and in December 221. All forms of relief were closed with the end of the year.

The works undertaken to afford relief were—the digging of a tank and the construction of a road near Supul in the north; the repair of a road from Mirzáhát to Bausí, in the south of the District; and at the Headquarters Station the widening of a road leading from the jail. The mortality, as reported by the police, was 97 deaths in all due to starvation, of which 12 occurred in August, 24 in September, 27 in October, and 14 in November. At the same time, 309 deaths were attributed to disease engendered by want, of which 50 occurred in August, 58 in September, 75 in October, and 51 in November. With regard to these deaths, which were mostly in the north of the District, it must be remarked that Mr Duff, an experienced planter, gave his opinion with regard to the two *parganás* of Náridigar and Malnígopál, that "if any cases of death did occur, the persons who died were strangers from the western Districts, such as Tirhut and Champáran." On the other hand, Mr Christian, the lessee of the Government Estates in *parganás* Kabkhand and Utarkhund, stated that from two to three per cent. of the population had perished of starvation. During the whole period of distress, a sum of £1741, 12s. 7½d. was available for purposes of relief; of which £1356, 3s. 5½d. was realised by local subscription, and £385, 9s. 2d. was assigned from local funds. Nothing was obtained from Government or the Calcutta Relief Fund. Of the above total, £1287, 2s. 1d. was expended in gratuitous distribution of food and relief works, £828, 14s. 8½d. on the former, and £458, 7s. 4½d. on the latter, leaving £454, 10s. 6½d, unexpended on the 1st January 1867, when the scarcity had ceased to be felt.

THE FAMINE OF 1874.—The following description of the famine of 1874 is derived, for the most part, from the reports, monthly and fortnightly, of the Collector of the District and his sub-divisional officers. I have condensed them as much as possible, whilst giving the more important passages as quotations. As in the case of all previous scarcities in this District, drought was the originating cause. The rain ceased early in September, and the last heavy shower of the year fell on the 13th of July. The monthly rainfall for the entire year was:—January, ·40; February, *nil;* March, ·60; April, ·55; May, ·15; June, 5·37; July, 11·07; August, 6·68; September, 4·47; October, *nil;* November, ·06; December, ·32; total rainfall, 29·23. In the last year of drought (1865) it had been 64·35, and in 1864, 49·80. In 1872 it was 37·53. The scarcity which followed the comparatively large fall of 1865 was caused, not by any de-

ficiency in the total quantity, but by its irregularity. The rain was very heavy in May, July, and August, the fall was small in September and there was none in October; and in the words of the Collector, "no amount of early rain prevents a bad rice harvest. Without rain in October the crop cannot be a large one." In 1873, the rain was yet more unseasonable than in 1864, and was extremely deficient, the total being only 29·23 as against 48·63 in normal years.

The District of Bhágalpur is divided by the Ganges into two tracts, which are distinct not only in physical aspects, but in their products and in the manner of living of the people. The northern, —comprising the Sub-divisions of Madahpurá and Supul, and Parmeswarpur police division in the Head-quarters Sub-division,—has an area of 2,394 square miles, and produces two main food staples, rice and *maruá*, in the proportion of ten to six. The latter grain is grown most in the *parganás* of Haráwat, Kabkhand, and Utarkhand, rice being most largely cultivated in the southern *parganás* bordering on Purniah. Some wheat is also produced, chiefly in *parganá* Chhái. The *maruá* crop is almost entirely reserved for home consumption, and is distinctively the food of the poor. There are two rice crops, the *bhadaí*, reaped in August and September; and the *aghaní*, harvested in November and the early days of December. The area in the northern portion of the District under *aghaní* is three times as large as that under *bhadaí*. The latter is exported perhaps to the extent of one half; whilst the former, if not already hypothecated to the grain-dealer and money-lender, is immediately sold to meet the landlord's demand for rent, and finds its way both up and down country by boat and by rail, the largest purchasers being the merchants of Bhágalpur and Monghyr, who carry on a large trade with most of the chief towns of the North-West Provinces and Oudh. The wheat is in large part sent to Calcutta for export to Europe. Little of the rice is fine enough to suit the European market.

It has been observed that in 1865 the *maruá* was nearly a total failure, being drowned by excessive rain in June and July, but that the *bhadaí* rice was a fair average crop, "the same as in other years." According to the before-mentioned estimates of these two crops, on which the people depend for food, the one that failed bore the proportion of 12 to 5 to that which was saved; in other words, more than two-thirds of the food supply of the people was cut off. A comparatively good *aghaní* harvest followed; at least, one which had only failed to the extent of one-third. However, just as the relief

came in, the great distress in Orissa and other rice-consuming Districts of South Bengal, began to be felt; and the price of rice in Bhágalpur quickly rose to a point beyond the means of the poorer classes, and particularly of the numerous day labourers. These classes were further unfortunate in not sharing in the benefits of the high prices, as they do not sow much *aghaní* anywhere, and in the *parganás* I have mentioned, not more than sufficient to pay the rent. They were left to depend on the one-half that remained of the *bhadaí*, and one-eighth of the *maruá* crop. I have recapitulated these facts in order to facilitate an easy comparison with the circumstances of the recent scarcity. In 1873 the Collector reported on the 15th November "the *maruá* is, on the whole, good;" and estimated the out-turn at nearly three-fourths of a full crop, or what is, over a number of years, a fair average crop. Three-fourths of the *bhadaí* rice, on the other hand, had failed, so that, as regards the poorer classes, the food supply they had to depend on was to that lost as 12 to 5. The *aghaní* in 1873 was the great loss. In the words of the Collector, "the rice of the whole north and west cannot yield more than a one-eighth crop, though in the east and south a half crop may be hoped for." This failure of the *aghaní* crop forced many people accustomed to consume that rice to subsist on the coarser kinds, and so diminished the amount of the food supply to which the poorer classes had to look for support.

During the early month of the scarcity the most authoritative account is the Minute by Sir Richard Temple, dated 19th February 1874, which I reproduce in large part:—"The Collector, Mr V. Taylor, assures me that in those parts of the District which lie south of the Ganges and those which are situate on the basin of the river Kúsí, there is no reason to fear any serious distress; and on the north bank of the Ganges the crops are excellent. Here and there, owing to the high range of prices all over the country, there may be scattered outbreaks of distress. Otherwise, the prospect of widespread and protracted suffering is restricted to the tract which lies on the eastern or left bank of the Tiljúgá, which tract extends eastward till it approaches the 'spill' or basin of the Kúsí, and on the west adjoins the Madhubaní and Darbhangah Sub-divisions of Tirhut. This tract includes the *thánás* of Supul, Bangáon, Pratápganj, in the Supul Sub-division; and the *thánás* of Madahpurá, in the Madahpurá Sub-division. The population of these *thánás* is:—Supul, 279,102; Bangáon, 145,088; Pratápganj, 141,577; Madahpurá,

251,683; total, 817,430. The cause of distress here is much the same as in North-Eastern Tirhut—namely, the loss of the principal rice-crop, which failed from insufficiency of rain on a hard soil, peculiarly needing abundant moisture. The case is, however, slightly better than Eastern Tirhut because of the *maruá* crop of August being somewhat larger, the spring crop of wheat being somewhat better, and the supplementary crop, *chínd*, sown since the recent rain, being susceptible of irrigation. Still, allowing for all these circumstances, the nature of the case in most parts of the above-mentioned *thánás* does not materially differ for the better from North-Eastern Tirhut. There is reason to fear that for several months the distress will be severe. The Commissioner of the Division, Mr Barlow, has given me a careful and elaborate calculation, which he made after consulting the Collector and the sub-divisional officers. He reckons on a possibility of 171,651 persons needing assistance for a period of five months; from which he deduces a requirement of 500,000 *maunds* at ¾ *ser* or 1½ lb. per head per diem, to which he adds 100,000 *maunds* as a margin of security. My own opinion, after the best consideration which I am able to give to the subject, is that some of the percentages assumed in Mr Barlow's calculation may be exceeded, in many parts of this tract, when the worst season of distress arrives. All things considered, I estimate that in *thánás* Supul and Bangáon 50 per cent. of the population may need assistance in the most distressed half, and 30 per cent. in the other half; that in *tháná* Pratápganj, not quite so distressed, there would be 30 per cent.; that in Madahpurá, in one-half badly distressed, there would be 50 per cent., while the other half may escape from distress altogether. This estimate gives a total number of 274,650 persons who might need assistance for three and a half months, from 1st June to 15th September; while half this number might need assistance for April and May, and one quarter of this number for March. This calculation at ¾ *ser* per head per diem, gives a total requirement of 733,732 *maunds*. Looking then to the comparatively isolated situation of this tract, far from the Ganges, close to the hill frontier, having few roads passable in the rains, and few facilities for private trade, adjoining other tracts even more distressed, I consider it essential to the safety of the population concerned—817,430 souls—that 730,000 *maunds* should be brought within its limits by the 15th June."

The necessary action was taken under these orders, and the danger

of famine was removed. The railway continued to pour rice into the District; and on the 18th June the Collector reported that of 769,956 *maunds*, the total allotment finally decided on, 748,994 *maunds* had been stored, of which 166,728 had been distributed. Seventy-eight miles of road-work had been, up to the same date, completed or taken in hand, on which a daily average of 20,000 persons were employed, receiving wages varying from 2d. to 8d. a day. In the north of the District, in the four police divisions before referred to, 28,217 persons were receiving gratuitous relief; and 16,905, principally women, were employed in light labour, for which they received full wages in rice or money. Before this date the cold weather crops had been harvested, and their out-turn is thus described by the Collector at the beginning of April:—"The *rabí* is now almost over; and in *parganá* Chhái and the Headquarters Sub-division, the crop may be safely put down as a very good one indeed, and above an average crop of ordinary years. In Bánká Sub-division what *rabí* there was, has also yielded above an average crop. For Madahpurá, the Sub-divisional officer reports a one-half crop to the north of his Sub-division; but, taking the whole Sub-division together, I am not wrong in putting it down as a three-fourths one. The Supul officer admits a three-fourths or an average crop. The *chínd* cultivation, which is far beyond anything ever seen in this District, is not taken into account; it is still in all stages of growth. The *mahuá* is reported as excellent; but the mango crop, it is said now, will not be so good as was at first anticipated in some parts of the north of the District." On the 21st of the same month he adds:—"The irrigated *chínd* has been cut, and has proved a very good crop, so much so that *rayats* themselves admit that those who were fortunate enough or wise enough to sow it this year, are in comfort." He then goes on to describe the position of the people at that period, and incorporates with his own opinion those of the Sub-divisional officers. The Supul officer writes:—"No cases of misery and starvation have come to light; a large proportion (on one occasion when an account was taken at the relief centre here, it was found to be nearly 50 per cent.) of our paupers come from Tirhut, and most of them are most worthy objects of charity. As yet very few others than the very lowest classes, and those who, in the best of years, would have been, to some extent, dependent on charity, have been attracted to our relief centres; though I recognise the fact that nothing but the most careful village-to-village inquiries now in progress can

ensure that many fit objects of relief are not holding out in their own houses." The Madahpurá officer writes:—"I have heard of no new cases of deaths from starvation; in fact, from inquiries made by me during my late tour to the West, no starvation is likely." "There have been a few deaths at some of the relief centres in the Supul Sub-division, which cannot in any way be put down to starvation, and are not to be wondered at when one sees the class of persons who come to them." Mr Smith says:—"Five out of seven deaths were those of residents of Tirhut District; and in most of them I can certify that disease, in many cases of long standing, was the cause, though possibly the end has been accelerated by privation. Many of the persons who died had been for a long time in the relief poor-house with a doctor in attendance, and properly looked after and fed. There is no actual distress in either the Headquarters or Bánká Sub-division." A fortnight later the Collector reports:—"Of Supul I cannot speak so hopefully; now the *rabí* harvest is over, the number on our works show that great scarcity does exist."

As early as the 30th July the District officers were able to report signs of a speedy cessation of distress. The Sub-divisional officer of Supul writes on that date:—"The weather during the past fortnight has been everything that could be desired; the intervals of fine weather have allowed the weeding to be pushed on nearly to completion, and the occasional falls of rain have been of general benefit both to the *bhadaí* and *aghaní*. It is on all hands admitted that a fuller and more promising *bhadaí* crop, both *maruá* and *áus* paddy, has not been seen for many years past; and it is, moreover, unusually forward, for the new *maruá* and other cultivated grasses, *shámá*, *kauni*, *kherhi*, &c., will be generally ready for the sickle in about twenty or thirty days." To this the Collector adds:—"From the Pratápganj side matters are still better. New *maruá* is already in the market, and selling at 24 *sers* for the rupee; and when the crop comes well in, we shall see it selling at not less than a *maund* for the rupee; and it must be remembered that this grain is the food of the poorer classes, and not rice. Early *bhadaí* paddy is also here in the market. It is selling at 35 *sers;* and the Deputy-Collector reports that, before long, it is expected that it will be as cheap as 2 *maunds* for the rupee. Should this be a fact, the time must be close at hand when all idea of any distress in this portion of the District must be given up." The report of the Madahpurá officer on the same date is interesting:—"The crops are looking exceedingly

well everywhere, only the lowest lands having been so far flooded as to injure the crop on them. A *zamíndár* who visited me the other day said he was astonished to find almost every field sown in this Sub-division, and said he believed it was owing to fewer relief works having been started here than elsewhere. I have purposely lessened the works lately in this Sub-division, in order to allow employers to get their usual labourers. I am glad the desired effect has resulted. The condition of the people is decidedly better; persons I have myself noticed have become stouter and healthier-looking." Up to this period 422,577 *maunds* of Government rice had been expended in relief.

On the 7th October the last fortnightly narrative was submitted. It gives, in an appendix, the following details of expenditure on relief, which, although they had not undergone the careful auditing they have since received, may be taken as approximately correct:—Disbursed by the District Engineer for relief works, £18,800; disbursed by the Deputy-Collector of Madahpurá, £100; disbursed by officers in charge of transport arrangements, £52,839, 7s. 0½d.; disbursed by the Deputy-Collector of Madahpurá for construction of *golás*, £675; on account of advances made to trustworthy residents for purchase of grain, £7040; advances made to traders for purchase of grain, £160; advances to the Bhágalpur municipality, £500; advances made to *zamíndárs* and others for land improvement, £762, 10s.; advances to *zamíndárs* and others for helping their *rayats*, £10,390. Total expenditure, £91,266, 17s. 0½d. It must be remembered, in calculating the entire cost of relief in the Bhágalpur District, that the above total is exclusive of the cost of the Government and locally purchased grain; and also of the carriage of the former by rail from Calcutta to the various railway stations of the District. On the other hand, a large proportion of the expenditure consists of advances which were intended to be recovered, and have since been partially realized.

EMBANKMENTS.—Since the establishment of the British Government in this country, embankments have received less attention than under native rulers. In several parts of Bhágalpur District there are remains of embankments which are now falling to ruins, or are kept in indifferent repair by the local *zamíndárs*. The river Chándan, which flows through the Bánká Sub-division, was formerly restrained chiefly along its right bank; but the state of this embankment is now so bad, that five years rarely pass without the crops of the

low alluvial plain, extending to Colgong, being seriously injured, if not entirely swept away, by floods from this river. About 1860, the great main road from Bhágalpur through Deogarh to Súrí had to be carried across these lowlands. The work had scarcely been completed, when a great flood came down the Chándan, swept through the petty embankments of the *zamíndárs*, breached the new road in several places, and broke down some bridges. Attention was strongly called to the condition of the river, which was made the subject of a report, in May 1864, by the Superintending Engineer, Northern Circle.

From this report the following particulars are derived:—The Chándan is a river which has its source in the hills about Deogarh, and, for the first half of its course, is fed by numerous tributaries, also rising in the hills. At about thirty miles from its embouchure into the Ganges, it begins to throw off branches to the eastward, and, twenty miles nearer its termination, also to the westward; and it thus gradually loses nearly the whole body of water it brings down, the main channel at its entrance into the Ganges being reduced to insignificant dimensions. At its greatest width, the Chándan is about 1500 feet from bank to bank. From the long continued practice of embanking, its bed is actually higher than the land on either side, and more especially than that on the eastern bank. Being a hill stream, it is liable to sudden and violent inundations; but, except when in flood, the channel is a dry bed of gritty sand, bounded on either side by an artificial embankment, pierced throughout with innumerable cuts for irrigation purposes. The principal of these, six in number, were then (1864) spanned by temporary bridges. The protecting embankments being entirely in the hands of the riparian proprietors, and under no systematic control, they were liable, from the ignorance and neglect of those in charge of the irrigation openings, to be extensively and frequently breached at the most inconvenient times and places, thus causing occasionally the divergence of the entire volume of the Chándan flood from its proper bed through one or other of those gaps. The Bhágalpur and Bausí road runs parallel to the river for the entire distance, acting throughout as a high level irrigator to the neighbouring land; and the great number of bridges and culverts provided in the road embankment, shows how much water is required for the use of the country beyond. The six following *nálás*, or drains, are each nearly as wide as the Chándan itself, at the points from which they respec-

tively branch, viz., the Gúrdhái, Phulbári, Pinjamnári, Puráiní, Kokárá, and Razalahár; and the aggregate cost of bridging these permanently, with due provision for the contingencies of flood, was estimated to be three or four times as much as that of bridging the Chándan about Puráiní. These cuts were all undoubtedly artificial in their origin, and have been gradually enlarged to their present dimensions by successive irruptions of the Chándan into their beds. To illustrate the position, the case of the Puráiní cut may be cited. Previous to the rains of 1863, it was only from thirty to forty feet in width. But, in consequence of a large and permanent breach formed in the embankment of the Chándan, it grew to three times that size; and nearly the whole river flood was diverted into it at a bend in its course, where it seems scarcely possible to effect any permanent repair. At the same time, three channels to the south of it became comparatively dry. The *zamíndárs* made no sign of any intention to repair the breach; and it was proposed that the management and control of the Chándan embankments should be vested in the Executive Engineer in charge of the road, the cost of repair, &c., being borne, as now, by the *zamíndárs* themselves. The water supply required through the different branch channels having been once definitely fixed, with the concurrence of all interested, the openings into them from the river could be permanently arranged for, and subsequently the channels themselves bridged at a considerable saving to Government. The first cost of building up and securing the mouths of these escapes might be borne by Government, as the outlay would result in a saving in the bridging of the road; but all subsequent expenditure for keeping up the embankments should fall on the proprietors, being for the benefit of their lands. The Commissioner of the Bhágalpur Division was favourable to the adoption of these proposals, provided the consent of the neighbouring landholders could be obtained. Nothing, however, was effected, except what the influence of the Commissioner and the Magistrate induced the *zamíndárs* to do. The latter were most willing to bear any reasonable expenditure for the protection of their lands and the regulation of irrigation. The Magistrate thus describes the manner in which they had previously arranged for the repair and maintenance of these embankments. "When any expense of magnitude is incurred, the amount of benefit which each landholder will derive from the work when completed, is calculated; and the cost is then rateably divided on that basis among the proprietors.

The money is collected, and all benefited send *rayats* to assist in the accomplishment of the work; these *rayats* are fed daily, but do not otherwise receive any remuneration, while the regular *beldárs* who may be employed, are paid at the ordinary rates. Petty maintenance repairs are effected by the *rayats* themselves on each estate; and it is only when extensive works are required, that the above system is resorted to."

The lands are still exposed to ruinous floods; but the road having settled down and being better bridged, the attention of the executive authorities is less drawn to the permanent injury to the country caused by the floods. Down to the present time, only a cold weather crop is grown on a tract of country covering some 150 square miles, chiefly because the danger of floods from the Chándan is so great, that no crop is on the ground during the rains. In many years the injury extends over a much larger area, and devastates a regularly cultivated country. The Executive Engineer of the District estimated the cost of putting the embankments in repair, along the eight miles where the liability to inundation was greatest, at £1621, 10s. The scheme was supported by all the local authorities, and the expenditure was guaranteed by the landholders. Nothing, however, has yet been done.

During the scarcity of 1874, embankments were one of the forms of earthwork labour on which the able-bodied recipients of relief were employed. Many were made by the resident landholders, with money borrowed from Government. The principal of these are—one in the Government Estate of Rájanpur in *parganá* Kabkhand, erected by the Public Works Department, along the banks of the river Parwán; and one erected by Mr Christian, indigo planter of Bangáon, on the banks of the river Dimrá, in the Utárkhand *parganá*. The other embankments are of less size, and are scattered over the Sub-divisions of Madahpurá and Supul.

THE MEANS OF COMMUNICATION, besides those afforded by rivers, may be judged from the following lists of roads. There are no metalled roads north of the Ganges. On the south of the river those maintained are:—(1) The Bírbhúm road from part of the second mile to part of the forty-second mile, 40 miles and 1,360 feet long within Bhágalpur District; 34 miles actually metalled; bridged in part, 120 bridges having been completed in 1875. The road commences from the boundary of the Bhágalpur Municipality and ends at Súrí; its total length is 103 miles. (2) Sultánganj road, 3 miles long; 1 mile and

120 feet actually metalled, with eight bridges, of which three are wooden and the rest masonry. (3) Road from the river Ganges at Sultánganj to railway station at Sultánganj, 1 mile long; metalled throughout, and having five masonry bridges. (4) Ghogá road commencing from the Ghogá *bázár* and ending at the railway station of Ghogá, three-quarters of a mile long; half the road metalled. Total length of metalled roads, about 36½ miles.

The statement of roads raised and bridged, but unmetalled, shows on the north of the Ganges the following main lines of communications:—(5) The Madahpurá road from the Ganges, opposite Bhágalpur, 44 miles in length; many places in this road can scarcely ever be bridged, in consequence of the great extent of low land on the bank of the Ganges. In fact, the road from the 8th to the 17th mile may be said to be abandoned, as it is breached in every direction. There are two roads known as Emigration Roads, North and South, which commence in Tirhut and extend across this District and Purniah, leading to Assam and Cachár. (6) The North Emigration Road enters the District from Tirhut at Náráya *ghát*, passing through Simrahi, and ends 1½ mile north of Pratápganj. (7) The South Emigration Road is also a continuation of a road from Gopálpur *ghát* on the Tiljúgá through Chándáil and close to Sukhpur Barwárí, and Sinheswar to Kewatgáon. Both these roads are bridged nearly throughout with iron and masonry bridges. (8) There is also a good road leaving the South Emigration Road at Balha near Sukhpur through Supul, Chandpíprá and Dagmárá, ending on the Nepál frontier at Khandaulí. (9) Road from Sinheswar to Náthpur *via* Píprá and Pratápganj, 32 miles. The last ten miles of this road form part of the North Emigration Road. (10) A road temporarily bridged from Supul to Chándáil, 7 miles long, joins the South Emigration Road. (11) Road from Madahpurá to Súkhásan, 3 miles long. (12) Road from Madahpurá to Bailsí, 7 miles long. (13) Road from Madahpurá to Sinheswar, 7 miles long; this was originally the old high-road from Bhágalpur to Madahpurá, but was never completed up to the full width of 20 feet. (14) Road from Sinheswar to Supul *via* Gambáriá, 20 miles long; as far as Gambáriá, it has a width of only 16 feet, but its continuation to Supul is of the standard width of 20 feet. A bridge proposed to be made by the Darbhangah estate over the Parwán at Sinheswar, will greatly increase the value of this road. (15) Sub-divisional station roads at Supul, 2 miles long. (16) Sub-divisional station roads at Madahpurá, 7

miles long. (17) A road leaves the North Emigration Road at Parsarmá and passes through Pánchgachhá to Balhí, 16 miles long. (18) A short road branches off from this last road near Bela, and passing through Barwárí, joins the Supul and Píprá road at Meyá. (19) Madahpurá and Sháhpur road, 17 miles long, with seventeen temporary bridges and one masonry bridge. (20) Road from Inámpatí to Bírpur, 18 miles long, temporarily bridged, connects the North Emigration Road with the Nepál frontier. (21) Road from Bígalpur to Parsarmá, 3 miles long; a small cross road. (22) Road from Sukhpur to Bijawar, 21 miles long; temporarily bridged; runs through the whole length of *parganá* Kabkhand.

On the south of the Ganges, the raised and bridged but unmetalled roads are:—(23) Road from Káturíya to Simaltalá railway station, on the Chord Line of the East India Railway, 10 miles and 5,040 feet long, within Bhágalpur District. (24) Bánká station road, about 2 miles in length. (25) Road from Bánká to Umarpur *via* Saispur, 11 miles long; the earthwork and bridges of only 1 mile and 2,980 feet from Bánká police station to the river Abní have been completed; the rest of the road is little better than a wheel track, and a new line will have to be adopted. (26) Road commencing at Bausí and ending at Jáipur, 20 miles long; this road branches off at the thirty-first mile of the Bausí road near Bausí, and passing through Jáipur, leads to Deogarh. The earthwork and bridges, of 1 mile and 2,420 feet, near the village of Angará, were constructed some years ago; the rest of the road, running through jungle country, does not require raising. It must, however, be bridged at places. (27) A road is all but completed from Bánká to Katúriyá, about 17 miles long. (28) Road from Champanálá to Ghorghát, commencing from the west of Bhágalpur, and ending at Ghorghát, 18 miles long; about 4 miles of this road west of Kumárganj and 1 masonry bridge have been carried away by the Ganges; this is the main road to Monghyr. (29) Road commencing from the eastern limits of the Bhágalpur municipality and ending at Pírpáintí railway station, 33 miles; about 2 miles have been cut away by the Ganges between Bhágalpur and Ghogá. (30) Road commencing at a place south of Tiwárí Taláo, outside the limits of the town of Bhágalpur and ending at Umarpur, 16 miles long. (31) Road from Pírpáintí *bázar* to Pírpáintí railway station, 3 miles long. (32) Bahádurpur and Subor Road, commencing at Fathipur and ending at Subor, two miles long. Total length of unmetalled roads, 338 miles.

The following roads, raised but unmetalled and unbridged, though not so important as the foregoing, are yet much used. They are on the north of the Ganges :—(33) Road from Milki to Gonolí *via* Bhawánípur, commencing at the fourth mile on the Madahpurá Road, and ending at Gonolí, 7 miles. (34) Road from Moizimá *via* Náráyanpur and Bikrampur to Narkatiá, 5 miles. (35) Road from Náráyanpur towards Sonbarsá, 3 miles. On the south of the Ganges there are :—(36) Road from Dhúria to Colgong, 18 miles. (37) Road from Pírpáintí to Baráhát, 6 miles; still only partially constructed. (38) Road from Bausí to Dhúria, total length, 15½ miles; one portion, 1½ mile in length, is left incomplete on account of its passing through an unworkable sandy soil. Total length of raised but unmetalled and unbridged roads, 52 miles.

The following are neither raised, nor bridged, nor metalled. They are little better than cart tracks,—trade routes marked out in the cold weather, to disappear each year during the ensuing rains. On the north of the Ganges :—(39) Road from Kishenganj to Kewatgáon, 15 miles. (40) Road from Phúlaut to Bangáon and Mahesí, *via* Sonbarsá and Sháhpur, 32 miles. (41) Road from Túlsipur to Sehora, 10 miles. (42) Road from Madahpurá to Ránípatí, 5 miles. (43) Road from Madahpurá to Atalká, 12 miles. (44) Road from Madahpurá to Baijnáthpur 5 miles. (45) Road from Madahpurá to Saogarh and Bhelawá, 6 miles. (46) Road from Bhirka, through Jáipalpatí, to Madhuban, 3 miles. (47) Road from Dhabaulí to Sabelá, 3 miles. (48) Road from Pátharghát to Chandisthán, 6 miles. On the south of the Ganges :—(49) Road from Bánká to Bausí, 10 miles. (50) Road from Chandan to Katúriyá, 15 miles; this road passes through thick jungle, and in some places is very good. It is also important, as all the pilgrims from Monghyr District to Baidyanáth pass along it. (51) Road from Katúriyá to Belhar, 16 miles; it is continued through Belhar to Monghyr town, *via* Kharakpur. (52) Road from Bánká to Jáipur, 20 miles. (53) Road from Mudhái to Pútia, 13 miles; passable only in dry weather. (54) Road from Dhúiá to Bhágalpur, 16 miles. (55) Road from Umarpur to Kherhí and Sháhkúnd, 12 miles. (56) Road from Colgong to Baráhát, 16 miles. (57) Road from Ghogá to Bhíriá, 8 miles. (58) Road from Bhágalpur to Sháhkúnd, 10 miles. (59) Road from Píprá to Chatar, 8 miles. (60) Road from Sambhúganj to Kasbah, 4 miles. (61) Road from Kasbah to Mahádebpur, 5 miles. (62) Road from Amírpur to Rájgáon, 7 miles. Total length of roads neither bridged, metalled, nor raised, 251 miles.

MANUFACTURES.—Indigo is a very important article of manufacture. The area under cultivation is about 10,000 acres; and the annual out-turn 3500 *maunds* or 125 tons, which is sold in ordinary years at about £20 a *maund*. The plant is nearly all sown in October on medium soils, and is cut at the beginning of the rains. The processes of manufacture consist in steeping the plant in water for ten to twelve hours; after which the water, laden with the colouring matter, is run off into vats, where it is beaten with sticks to oxidize it, whereby the blue colour is attained. It is then allowed to settle; the clear water at the top is drained off, and the thick blue sediment at the bottom is pumped into a boiling vat, where nearly all the remaining moisture is evaporated. It is then pressed, cut into cakes, and dried. The dye is ready for the market at the beginning of the cold weather. The following information regarding the out-turn of indigo in the north of the District, has been supplied by the manager of the Inámpatí factory in *parganá* Haráwat. The local *bighá* contains 4225 square yards. The average produce for the last ten years has been carefully ascertained to be 5 *mans* 8 *sers* and 13 *chhatáks* per 100 *bighás*, and the average number of bundles per *bighá*, eleven. The out-turn per *bighá* is $2\frac{1}{8}$ *sers*, or $4\frac{1}{4}$ lbs.

The manner of preparing tobacco is so simple that it can scarcely be termed manufacture, consisting, as it does, merely of drying and sorting the leaf in bundles. Several kinds of coarse glass are prepared in the District from impure carbonate of soda, or *sajimatí*. The processes are repeated meltings, powderings, and sudden immersions of the glowing masses in cold water. The inferior kinds are opaque and black, or dirty green. A bright green and somewhat clear glass, much used for bracelets, is obtained by adding to the *sajimatí* a per-oxide of copper. The addition of cobalt gives a deep blue. Bracelets are also largely made of lac dyed in various ways, arsenic being frequently an ingredient in the colours used. The distillation of *mahuá* spirit at one time afforded employment to many persons; but since it has become an excisable article, the number has decreased. Cotton weaving and the manufacture of saltpetre are carried on to a limited extent.

TASAR SILK.—A special woven article of manufacture was *tasar* silk cloth, in former days made for the most part in the police division of Bhágalpur. About 1810, Dr Buchanan Hamilton estimated that there were 3275 looms at work in the District. This number has undoubtedly diminished, but the industry may still be

considered an important one; though the processes of manufacture have not improved, and the looms are as rude as they were at the beginning of the century, being little more than bamboo frames. The kinds of cloth now, as then, most usually made are *dariyás*, in which the warp consists of three parts of cotton, and two parts of *tasar* of different colours. The woof is all cotton of one colour, so that the cloth is striped length-ways, being dyed entirely by the weavers in the thread. The pieces are from twenty to twenty-two cubits long, by one-and-a-half broad. A man can weave eight pieces monthly. *Namúnas* are pieces from twenty to twenty-two cubits long, and one-and-three quarters broad. The warp contains about 35 parts of cotton thread and 21 of *tasar*, disposed in stripes of a different pattern from those of the *dariyá*. The woof is all cotton. One loom can produce seven pieces a month. *Chárkhánás* are about 18 cubits long, and eight-sevenths of a cubit wide. Each loom weaves six pieces in the month. The warp requires ten parts of cotton, and fifteen parts of *tasar*, the woof ten parts of cotton and eighteen parts of *tasar*, so that the pieces are checkered. *Baftas* are pieces of a uniform colour, dyed after being woven, and of the same size with the *namúnas*. The whole warp is *tasar*, the woof is cotton. The foregoing kinds are mostly made for exportation. *Kharsáris*, which are produced chiefly for home use, are like *dariyás*, but of inferior size and firmness, and afford occupation to a larger number of weavers than any other kind. They are made up in pieces about eight feet long and three wide, and are dyed by the weavers, who can make eight pieces a month. The pure *tasar* silk is called *túl*. *Dhúpcháyá* is a *bafta* of a bright blue. *Maurkánti* is a white silk figured in blue. *Lahan gowál* is a figured silk worn only by Bráhmans, Káyasths, and Rájputs. The *koa* or cocoons of *tasar* come from Maldah, Murshidábád, Súrí, Bánkurá, and Santhália. Patwás, Momins, Tántís and Tatamás are the weaver castes most employed in this trade. The winding of the silk from the cocoons is effected by a very simple instrument called a *táriya*. Eight pounds weight of the cocoons are boiled with twice that amount of water, till all the water is evaporated. They are then left to cool, and next day are again boiled. The silk is then easily wound off, strands from five cocoons being used to form each thread. They are twisted with the left hand on the left thigh, and wound on the *táriya*.

Dyeing formerly gave employment to a large number of persons in the town of Bhágalpur, in the days when *tasar* weaving flourished in

the surrounding tract. The dyeing of cotton also was largely practised. The decay of the *tasar* trade and the introduction of English cotton fabrics have very seriously affected the dyes of Bhágalpur; and the Census of 1872 returns the dyers at only thirteen male adults. European dyes, mostly aneline, have also been imported; and being ready-made, the process of dyeing is much simpler, and a smaller number of dyers are required. There is, however, reason to believe that all the colours sold in the *bázárs* as *beláti rang*, or "English dyes," are not genuine. Native dyeing is still carried on to an extent that deserves mention. The following are the chief materials used: the flowers of the *kusam* or safflower (Carthamus tinctorius); the flowers of the *singahár* (Nyctanthes arbor-tristis), and of the *tún* (Cedrela toona); the leaves of Indigofera tinctoria or indigo; *tairí*, the pods of Cæsalpinia sappan; the wood of the same tree; *kath* (catechu or terra Japonica), obtained from Acacia catechu; the root of the *haldi* (Curcuma zerumbet); the seeds of Bixa orellana; the fruit of the *karanja* or Galedupa Indica; the bark of the *ám* or mango (Mangifera Indica); the flowers of the *palás* (Butea frondosa); the root of *manjít* or Indian madder (Rubia munjista); *singrif* or vermilion; *zangar* or verdigris; *sajimati*, an impure carbonate of soda; and *kassís*, a white and powdery sulphate of iron.

The following ten colours are the principal ones derived. I have followed the order given by Dr Buchanan Hamilton; and except in cases where the processes have changed, I have adopted his description, substituting English weights and time for the native denominations he uses:—(1) *Kakreja*, a dark brown, inclining to purple, is obtained by infusing 9 oz. of *tairí* in 10 lbs. of water for two hours; the greater part of the water is strained off, and the cloth soaked in the remaining dye. Then, 1¼ oz. of *kassís* is dissolved in 10 lbs. of water, and the cloth put into the mixture for a few minutes, after which it is dried in the sun. Other mordants may be used. Next, 1¼ oz. of alum is dissolved in a little hot water, added to 10 lbs. of cold water; and in this the cloth is thoroughly soaked. Then boil 5½ oz. of *sappan* wood in 30 lbs. of water for six hours, cool the decoction and steep the cloth in it for half-an-hour; add to it 2½ oz. of lime, stir quickly, and put in the cloth again. Then, wring and dry in the shade. (2) *Agári*, a brown, without any tinge of purple, is produced from 19 oz. of bruised *tairí*, infused in 10 lbs. of water for about an hour and a-half; in this the cloth is soaked, *kassís* being the mordant used. Then, infuse 7 oz. of terra Japonica in 10 lbs. of cold water; add a little lime-

water, and stir the infusion; dip into it the cloth, wring it and dry it in the sun. (3) *Udá*, a bright purplish brown, is derived from a weaker solution of *tairí* than is necessary for the last mentioned colour, and is similarly fixed by *kassís*. Afterwards, soak the cloth in the solution of alum, such as is first used in obtaining *kakreja*; and then place it for half an hour in a decoction of 10 oz. of *sappan* wood, boiled for seven and a-half hours in 40 lbs. of water, to which a little lime is added. (4) *Baiganí*, a shade lighter than the above, and approaching to claret colour, is produced in the same manner as the last, except that the decoction of *sappan* is less strong. (5) *Habasi*, a blood red, is produced by much the same treatment as the above, but alum is freely used, and the *sappan* infusion is prepared in the same manner as in the case of *udá*. (6) *Shotari*, a light brownish drab colour, is obtained from 5 oz. of terra Japonica infused for a whole day in 1 lb. of water; in this, when diluted, the cloth is steeped. The mordant is usually *kassís*. (7) For *taranji*, a bright gamboge yellow, 5 oz. of turmeric are infused in 10 lbs. of cold water. The colour is fixed by alum mixed with 20 oz. of sour curdled milk. (8) *Asmání* is a light sky-blue, made from $1\frac{1}{4}$ oz. of native indigo infused in abundant water. (9) In preparing *fakhta*, a bluish ash colour, first put the cloth into an infusion of 20 oz. of *táirí* in 10 lbs. of water, and next into a solution of $2\frac{1}{2}$ oz. of *kassís* dissolved in a similar quantity of water. Then dry in the sun, and taking an infusion of $2\frac{1}{2}$ oz. of powdered *haldi* root, steep the cloth in it. (10) In the case of *shishaha*, a pale blue, somewhat resembling the colour of lead, the process is the same as in producing *fakhta*, except that the cloth after being taken from the infusion of *kachur*, is put into an infusion of 5 oz. of native indigo in 10 lbs. of water. It may be also made by omitting the *kachur* infusion. In the whole of these processes the dyers use well water alone, most of which near Bhágalpur is hard.

Commerce.—The trade of Bhágalpur is yearly increasing. It consists principally of the export of grain—such as wheat, barley, gram, Indian corn, and oil-seeds. The greater part of the rice produced in the District is consumed locally, but some finds its way by river to the more easterly Districts of the North Western Provinces. The wheat trade is growing year by year. The short supply of this grain in England in 1875 has for the first time led to a large export to that country. This principally comes from parts of *parganas* Bhágalpur and Chhái, and is carried in about equal proportions by rail and boat. The extensive pasture fields of Chhái also supply

large herds of cattle, which are forwarded by road to Calcutta. Their dairy produce, such as butter and *ghí*, is sent occasionally by rail, when high prices in Calcutta repay that manner of transit. Bhágalpur is one of the largest oil-seed producing tracts of the Ganges valley.

STATEMENT of STAPLES of COMMERCE Despatched from the EAST INDIAN RAILWAY STATIONS in BHAGALPUR DISTRICT, during the Six Months from January to June 1872.

Names of Articles Exported.	NAMES OF STATIONS.					Total.
	Bhágalpur.	Sultánganj.	Ghogá.	Colgong.	Pírpáinti.	
	Maunds.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Betel nuts and leaves	664	...	...	14	...	678
Brass and brass-ware	432	...	...	7	18	457
Cotton	30	...	...	...	...	30
Cotton twist	516	7	...	8	...	531
Flour	...	...	...	...	...	...
Fruits (fresh)	2,677	24	...	959	15	3,675
Furniture	410	34	...	...	17	461
Ghí and Oil	353	3	...	...	...	356
Grains (edible and pulses)	178,964	33,182	56,878	16,404	2,186	287,614
Gunny bags	1,476	83	143	63	63	1,828
Hemp, jute, and flax	181	...	...	299	95	575
Hides and horns	12,396	18	24	705	868	14,011
Indigo	5	1,871	...	31	...	1,907
Iron	70	...	...	33	14	117
Jaggery sugar	53	...	...	23	...	76
Lac dye, shell, and stick lac	768	...	...	53	29	850
Lime	286	...	...	107	...	393
Mahuá flowers	3,851	...	...	...	...	3,851
Piece goods	691	...	3	33	5	732
Cotton and silk piece goods	358	...	...	...	...	358
Roots and dry ginger	2,111	...	505	2,851	38	5,505
Salt	1,584	247	...	253	19	2,103
Seeds	83,284	29,049	15,110	11,686	13,417	152,546
Sugar	727	...	...	...	3	730
Satranjís and carpets	48	...	...	...	...	48
Timber	175	...	...	101	58	334
Tobacco	864	414	...	7,566	...	8,844
Turmeric	45	...	...	...	...	45
Saltpetre	...	972	...	2,363	...	3,335
Miscellaneous	3,928	79	174	762	62	5,005
Total	296,947	65,983	72,837	44,321	16,907	496,995

STATEMENT of STAPLES of COMMERCE Despatched from the EAST INDIAN RAILWAY STATIONS in BHAGALPUR DISTRICT during the Six Months from July to December 1872.

Names of Articles Exported.	NAMES OF STATIONS.					Total.
	Bhágalpur.	Sultánganj.	Ghogá.	Colgong.	Pírpáinti.	
	Maunds.	*Maund*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Betel nuts and leaves	161	...	...	...	...	161
Brass and brass-ware	302	...	...	...	6	308
Cotton	757	...	...	...	...	757
Cotton twist	1,279	11	...	...	...	1,290
Flour	59	...	...	...	...	59
Fruits (fresh)	3,466	263	156	106	13	4,004
Furniture	531	4	28	...	13	576
Ghí and Oil	239	3	...	...	...	242
Grains (edible and pulses)	62,182	23,219	21,967	20,894	8,473	136,735
Gunny bags	1,222	29	152	91	32	1,526
Hemp, jute, and flax	159	...	...	59	...	218
Hides and horns	5,040	204	...	293	262	5,799
Indigo	2,831	3,841	184	1,323	348	8,527
Iron	219	...	...	16	...	235
Jaggery sugar	29	...	...	...	...	29
Lac dye, shell, and stick lac	380	...	...	10	...	390
Lime	881	...	...	...	...	881
Mahuá flowers	3,352	...	...	...	...	3,352
Piece goods	546	...	...	125	24	695
Cotton and silk piece goods	423	...	...	...	...	423
Roots and dry ginger	3,453	...	...	4,588	46	8,087
Salt	3,026	...	51	985	21	4,083
Saltpetre	...	1,791	...	...	357	2,148
Seeds	12,655	807	990	7,311	3,833	25,596
Sugar	859	...	...	158	...	1,017
Satranjís and carpets	37	...	...	...	...	37
Timber	170	...	....	...	690	860
Tobacco	2,556	542	...	909	50	4,057
Turmeric	98	...	...	...	...	98
Miscellaneous	2,063	276	17	169	27	2,552
Total	108,975	30,990	23,545	37,037	14,195	214,742

STATEMENT of STAPLES of COMMERCE Despatched from the EAST INDIAN RAILWAY STATIONS in BHAGALPUR DISTRICT during the Six Months from January to June 1875.

Names of Articles Exported.	Names of Stations.					Total.
	Bhágalpur.	Sultánganj.	Ghogá.	Colgong.	Pírpáinti.	
	Maunds.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Betel nuts and leaves	1,865	...	...	164	...	2,029
Brass and brass-ware	578	8	...	3	3	592
Cotton	337	4	...	...	...	341
Cotton twist	1,322	...	...	...	30	1,352
Flour	144	...	...	...	...	144
Fruits (fresh)	...	20	...	...	...	20
Furniture	300	...	...	27	...	327
Ghí and Oil	404	112	5	366	...	887
Grains (edible and pulses)	124,078	47,025	62,642	34,921	25,935	294,601
Gunny bags	3,139	133	179	295	144	3,890
Hemp, jute, and flax	62	...	...	...	92	154
Hides and horns	5,747	...	4	725	252	6,728
Indigo	84	96	...	131	...	311
Iron	13	27	...	40	9	89
Jaggery sugar	222	61	...	...	28	311
Lac dye, shell, and stick lac	670	...	...	...	16	686
Lime	513	...	...	...	...	513
Mahuá flowers	4,500	...	...	...	...	4,500
Piece goods	1,149	8	3	103	35	1,298
Cotton and silk piece goods	458	...	...	...	...	458
Roots and dry ginger	2,114	...	1,384	10,984	1,056	15,538
Salt	5,542	314	292	367	...	6,515
Saltpetre	...	1,211	...	...	...	1,211
Seeds	119,701	21,290	36,454	72,612	35,270	285,327
Sugar	3,228	...	...	267	...	3,495
Satranjis and carpets	11	...	...	...	...	11
Timber	239	10	...	147	67	463
Tobacco	1,270	324	...	594	...	2,188
Turmeric	1,703	...	...	...	...	1,703
Miscellaneous	1,908	2,495	31	1,503	333	6,270
Total	281,301	73,138	100,994	123,249	63,270	641,952

The preceding tables, which are compiled from materials kindly supplied to me by the traffic manager of the East Indian Railway Company, show the exports by rail from Bhágalpur District, station by station, for each half year in 1872, and for the first six months of 1875. The years 1873 and 1874 have been disregarded, on the ground that the traffic in both these years was abnormally affected by the famine and the famine relief operations. All the returns are in *maunds* of 80 lbs. weight. For general purposes of conversion, twenty-eight *maunds* may be considered equal to one ton.

With these tables may be compared the following figures, which exhibit the river traffic of Bhágalpur District during the year 1872, as registered passing down the Ganges at Sáhibganj. These returns also are in *maunds* of 80 lbs. weight.—Rice, 957 *maunds;* wheat, 181,101; other cereals, 46,874; pulses and gram, 25,851; oil-seeds, 315,675; jute, 6620; cotton, 1938; sugar, 4182; tobacco, 1903; spices, pepper, &c., 504; miscellaneous vegetable produce, 38,722; shell-lac and other dyes, 189; timber, 626; brass and brass work, 587; other metals, 1715; salt, 323; saltpetre, 3650; hides, 6003; horns, 232; *ghí*, 3786; cotton goods, 48; miscellaneous, 15,218 *maunds*. The upstream traffic destined for Bhágalpur for the same twelve months was as follows:—rice and paddy, 24,190 *maunds;* other cereals, 50; pulses and grain, 5846; oil-seeds, 981; jute, 598; cotton, 26; sugar, 82; tobacco, 52; spices and pepper, 1203; miscellaneous vegetable produce, 26,898: shell-lac and other dyes, 974; timber, 2127; brass and brass work, 510; other metals, 893; salt, 150,393; silk, 28; cotton goods, 130; gunnys, 5912; betel nut, 3798; miscellaneous, 19,447 *maunds*.

RIVER TRAFFIC STATISTICS.—Since September 1875, a new system of boat registration has been established on all the great water-ways of Bengal, and the results are published monthly in the *Statistical Reporter*. The following tables, which have been compiled from that source, show (Table I.) the exports from Bhágalpur during the six months ending February 1876; and (Table II.) the imports into the District during the same period.

STATISTICS OF THE RIVER TRAFFIC OF BHAGALPUR DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. TABLE I. (EXPORTS).

DESCRIPTION OF GOODS.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Total.
CLASS I	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*
Coal and Coke	...	100	...	...	...	...	100
Cotton	80	20	1264	187	214	125	890
Do. twist (Native)	156	...	...	...	4	...	160
Chemicals and medicines	6	40	7	71	10	36	170
Intoxicating drugs	23	...	...	...	...	...	23
Red wood	50	50	...	...	150	...	250
Indigo seed	90	...	...	...	...	650	740
Betel-nuts	..	50	...	...	...	...	50
Fuel and firewood	1,345	330	170	...	...	...	1,845
Fruits, fresh, and vegetables	10	60	247	2,326	4,738	2,399	9,780
Wheat	126,429	23,953	13,957	24,443	4,137	2,002	194,921
Pulses and gram	9,838	1,216	3,603	1,340	1,017	933	17,947
Rice	6,645	150	1,503	...	947	8,814	18,059
Paddy	10	214	10	...	...	414	648
Other cereals	9,009	4,330	1,258	2,475	310	1,728	19,110
Gums and resins	..	11	...	...	...	...	11
Jute and other raw fibres	1,380	...	...	210	1,181	2,069	4,840
Fibres, manufactures of	...	...	6	...	20	...	26
Hides	440	530	790	640	100	420	2,920
Horns	34	26	117	40	...	5	222
Iron	60	80	...	...	...	15	155
Copper and brass	..	123	...	...	4	...	127
Lime and limestone	282	...	...	1,607	...	4,916	6,805
Stone	178,325	117,728	...	...	...	20,100	316,153
Stick-lac	...	27	...	...	17	...	44
Ghi	663	402	278	540	488	300	2,671
Oil	203	...	...	...	...	...	203
Linseed	37,042	6,081	10,423	14,490	24,046	7,229	99,311
Til seed	600	...	...	...	7	...	607
Mustard seed	28,273	20,526	38,264	37,034	16,696	5,673	146,466
Castor-oil seed	17,242	981	731	392	115	25	19,486
Poppy seed	35	...	...	2	...	...	37
Salt	866	455	...	...	...	...	1,321
Other saline substances	3,209	...	...	...	...	...	3,209
Spices and condiments	211	262	62	55	...	110	700
Sugar, refined	4,042	6	23	...	33	121	4,225
Sugar, unrefined	172	195	...	...	94	72	533
Tobacco	333	5	114	...	...	...	452
Miscellaneous	7,082	968	796	1,741	3,138	2,430	16,155
Total	434,185	178,919	72,623	87,593	57,466	60,586	891,372
CLASS II.	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*
Timber	...	...	20	...	65	174	259
Bamboos	16	...	...	...	...	...	16
Cocoanuts	600	5,500	425	...	...	...	6,525
Gunny-bags	...	10	...	...	...	...	10
Miscellaneous	296	267	50	140	140	140	1,033
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Woollen manufactures	...	...	...	...	...	...	...
Cotton (European) manufacts.	...	1,580	...	...	...	...	1,580
Miscellaneous (*Native*) Goods	1,357	60	239	700	70,800	1,858	75,014
Total	1,357	1,640	239	700	70,800	1,858	76,594

STATISTICS OF THE RIVER TRAFFIC OF BHAGALPUR DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. TABLE II. (IMPORTS).

DESCRIPTION OF GOODS.	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Total.
CLASS I.	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*
Coal and coke	3,685	...	...	...	...	...	3,685
Cotton	...	452	25	265	300	526	1,568
Chemicals and medicines	77	...	40	24	16	40	197
Intoxicating drugs	133	28	...	...	...	...	161
Vermilion	16	...	...	...	...	...	16
Red wood	...	6	...	4	...	...	10
Red earth	...	...	11	4	...	...	15
White earth,	...	...	...	...	...	125	125
Indigo-seed	...	...	...	...	...	100	100
Betel-nuts	1,924	756	570	1,867	1,380	268	6,765
Fuel and firewood	575	656	400	67	610	260	2,568
Fruits, dried	...	52	25	10	2	2	91
Do., fresh, and vegetables	318	1,029	...	...	...	530	1,877
Wheat	30	1,245	275	12	38	...	1,600
Pulses and gram	1,134	1,138	361	343	315	640	3,931
Rice	634	6,894	1,217	1,121	998	150	11,014
Paddy	107	438	405	...	18	12	980
Other cereals	1,396	333	759	1,110	744	221	4,563
Jute and other raw fibres	300	152	...	2	...	...	454
Fibres, manufactures of	10	325	399	1,370	205	...	2,309
Silk raw	...	...	10	...	3	...	13
Horns	518	...	...	...	...	...	518
Iron	1	100	2	46	27	75	251
Copper and brass	...	293	...	...	6	...	299
Other metals	50	100	3	...	...	30	183
Lime and limestone	4	...	...	...	...	...	4
Stone	...	...	209	...	810	...	1,019
Shell-lac	...	...	8	...	...	...	8
Stick-lac	5	...	70	...	...	...	75
Ghi	11	30	...	...	...	...	41
Oil	...	3	...	...	18	4	25
Linseed	158	20	...	...	...	40	218
Mustard-seed	1,324	2,226	...	...	42	...	3,592
Poppy-seed	115	12	...	...	...	3	130
Salt	18,377	3,632	4,266	1,672	8,161	5,212	41,320
Other saline substances	100	743	1,426	515	727	1,606	5,117
Spices and condiments	764	53	116	229	196	251	1,603
Sugar, refined,	2,642	2,554	1,141	715	785	375	8,212
Do., unrefined	3,424	14,746	1,470	3,273	1,470	1,323	25,706
Tobacco	1	109	...	...	30	...	140
Liquor	250	...	...	...	...	...	250
Miscellaneous	169	387	238	15	204	2,168	3,181
Total	38,252	38,422	13,440	12,664	17,105	13,961	133,844
CLASS II.	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*
Cows	...	...	2	...	...	...	2
Timber	...	304	22	...	192	...	518
Bamboos	860	517	42	500	525	410	2,854
Cocoanuts	77,650	12,100	...	400	...	...	90,150
Gunny-bags	1,200	50	...	...	...	...	1,250
Miscellaneous	...	40	112	11,492	2,640	...	14,284
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Leather manufactures	...	...	...	200	...	...	200
Woollen do.	7	900	...	...	...	...	907
Cotton (European) do.	80	...	3,200	24,800	6,800	8,000	42,880
Do. (Native) do.	...	2,970	2,725	...	...	...	5,695
Miscellaneous (Native) goods	964	381	380	160	700	325	2,910
Do. (European) do.	...	...	...	1000	...	480	1,480
Total	1,051	4,251	6,305	26,160	7,500	8,805	54,072

From these tables it appears that the total of the exports during the half-year in Class I. (articles registered by weight only), amounted to 891,372 *maunds* or 32,630 tons, of which wheat formed 23 per cent., chiefly in the month of September; stone, 35 per cent., almost entirely in September and October; linseed, 11 per cent.; mustard seed, 16 per cent.; and castor-oil seed, 2 per cent. The total of the imports in the same class amounted to 133,844 *maunds* or 4899 tons, being less than one-sixth of the exports; the chief items were—rice, 8 per cent.; salt, 30 per cent.; sugar, unrefined, 19 per cent.; sugar, refined, 6 per cent. In Class II. (articles registered by number only) there is no item of importance except the import of 90,150 cocoanuts, chiefly in November. Under Class III. (articles registered by value only) the totals in both tables are small. The exports reached Rs. 76,594 (£7659, 8s.), of which miscellaneous native goods constituted 98 per cent., almost solely despatched in January; the imports aggregate only Rs. 54,072 (£5407, 4s.), Manchester piece goods forming 79 per cent., chiefly received in December. The imports in this Class are thus exceeded by the exports to the amount of Rs. 22,522 (£2252, 4s.), which is hardly the case in any other District in Bengal.

As might be expected, the trade of Bhágalpur is almost entirely confined to dealings with Lower Bengal. Out of the total exports in Class I., only 12,934 *maunds* or 1 per cent. were registered at Patná, the remainder going down the Ganges past Sáhibganj. Of the total imports again, only 19,511 *maunds* or 14 per cent. came from the direction of Patná; 32,489 *maunds* or 24 per cent. passed Daraulí on the Ghagrá; and all the remainder was registered at Sáhibganj or stations lower down the Ganges. The total export of food grains during the six months was 250,685 *maunds*, against a total importation of 22,088 *maunds*, showing an excess of exports over imports of 228,597 *maunds*, of which wheat alone accounts for 194,921.

The *Statistical Reporter* furnishes the following details, from which may be roughly estimated the comparative importance of the several marts in Bhágalpur. During the three months, December 1875 to February 1876, the total import of piece-goods was valued at Rs. 39,600, of which Báliyá Sáhibganj received Rs. 21,000; Murlíganj, Rs. 16,400; and Pratápganj, Rs. 2000. In the two months of November and December 1876, the total export of linseed was 24,913 *maunds*, of which Báliyá Sáhibganj sent 8382; Murlíganj, 5743; and Bhágalpur town, 2826. In the single month of Decem-

ber, out of 37,034 *maunds* of mustard seed exported, Murlíganj sent 19,699; Báliyá Sáhibganj, 13,140; and Pratápganj, 2525. In the same month 24,443 *maunds* of wheat were exported, of which Síbganj despatched 6199 *maunds;* Madahpurá, 5271; Kamalákhand, 4765; Bhágalpur town, 2717; Parvatí, 2109.

RAILWAY TRAFFIC STATISTICS.—The importation into Bhágalpur District of salt and piece-goods is thus returned by the East Indian Railway Company, for the three months January to March 1876. The figures are compiled from the monthly statements in the *Statistical Reporter.*—Salt: at Bhágalpur station, 15,508 *maunds;* Colgong, 5436; Pírpáintí, 1876; Ghogá, 1746; Sultánganj, 1512; Simultálá, 638; total, 26,716 *maunds*, against 17,484 *maunds* imported by river-boat during the same period. Piece-goods: Bhágalpur, 4040 *maunds;* Colgong, 1928; Sultánganj, 65; Ghogá, 5; total, 6038 *maunds.*

STATISTICS OF NEPAL TRADE.—Since October 1875, registration stations have also been established on the frontier line, with the object of ascertaining the interprovincial traffic between Bengal and the State of Nepál; and the returns are published quarterly in the *Statistical Reporter.* The frontier stations in Bhágalpur District are at Kandaulí and Bírpur. The following were the totals registered at each for the first quarter of 1876:—*Exports into Nepál*—Kandaulí, Class I., 11,810 *maunds;* Class III., Rs. 14,398—Bírpur, Class I., 2454 *maunds;* Class III. Rs. 8537.—*Imports from Nepál*—Kandaulí, Class I., 5800 *maunds;* Class III., Rs. 647—Bírpur, Class I., 2866 *maunds;* Class III., Rs. 76.

The total exports from Bhágalpur District into Nepál during the six months October 1875 to March 1876, were as follows:—Class I., total, 21,458 *maunds*, or 785 tons; of which other 'cereals' formed 24 per cent.; paddy, 21 per cent.; rice, 14 per cent.; salt, 11 per cent.; and pulses and gram, 10 per cent. In Class II. there are no figures of any importance. Class III., total, Rs. 37,528, or £3752, 16s., of which cotton European manufactures formed 87 per cent. The total imports into Bhágalpur from Nepál in the same six months were in Class I., total 27,860 *maunds*, or 1019 tons; of which mustard seed formed 59 per cent., and paddy 24 per cent. Class II. includes 7 elephants, 479 cows and bullocks, and 329 buffaloes. Class III., total, Rs. 932 (£93, 4s.).

CAPITAL AND INTEREST.—The merchants and landed proprietors in Bhágalpur employ capital either in trade or manufactures, and but

rarely in improving the land. The largest accumulations are believed to be in the hands of the trading community at a few commercial centres, such as Bhágalpur and Colgong. Money is hoarded, according to the Collector, by the lower orders of the people. The current rate of interest in petty loans, where the borrower pledges some small article, such as ornaments or household vessels, is half an *ánná* in the rupee per mensem, or thirty-seven and a half per cent. per annum. In large transactions, where a mortgage is given on moveable property, or on houses or lands, the rate varies from twelve to twenty-four per cent. per annum, according to the necessities of the borrower. In petty agricultural advances to cultivators upon the personal security of the borrower, the rate varies from thirty-seven and a half to seventy-five per cent. per annum. If these loans run, as they often do, over a number of years, the former rate is rarely exceeded. In the same class of transactions, with a lien upon the crops, the amount so advanced is recovered in kind at the rate current in the market, when the new crops are offered for sale, with interest at three per cent. per mensem, also paid in kind. The Collector reports that six per cent. per annum is considered a fair return for money invested in the purchase of landed property; but this rate seems very small, and is very much below that said to be sought for by the property-owning classes in neighbouring Districts. It is also opposed to the information regarding incomes derived from land, as shown in the returns under the road cess and income-tax Acts. There are some large banking establishments in the town of Bhágalpur; but in the interior of the District loans are chiefly conducted by village shopkeepers or *mahájans*, who combine rice-dealing with money-lending. Capital is also imported into the District by Europeans, chiefly from Calcutta, for the cultivation and manufacture of indigo; and by natives from Calcutta, Monghyr, Patná, and some large up-country towns, in connection with the trade in grain and other country produce.

Income and Income Tax.—The only sources of information on the important question of the income of the inhabitants of the District, besides the returns and reports made under various Income-Tax Acts from 1860 to 1871, are the returns obtained in making the Road-Cess Assessments. These last are useful only for the classes having property in land, which, however, in this District, form by far the most numerous section of the community. The Road-Cess Assessments show that the total income of persons having property

in land in Bhágalpur is £382,762 per annum. In 1860-61, the year in which an Income-Tax was first levied in Bengal, the amount of duty paid by agriculturists, including landholders and others, deriving their income from landed property, was £6715, which represents, at the rate of four per cent., a total income of £167,875. In 1872-73, when the tax was last raised, the amount derived from land was £2508, which, at the rate of one per cent., gives an income derived from land of £250,800. The Road-Cess valuations were made in the following year, and are certainly not too high, when it is remembered that the income-tax in the last year of its existence was very leniently enforced, and was applied only to incomes exceeding £100 a year, whilst the Road-Cess Act reaches those of £5.

The following figures give the number of persons of all classes assessed in 1860-61, 1864-65, and 1872-73, arranged in the two first years according to the amount of their incomes, and in the last according to their professions as well as their incomes. In 1860-61, the number of persons having incomes under £50, amounted to 3015; between £50 and £100, 561; between £100 and £500, 306; between £500 and £1000, 44; between £1000 and £5000, 35; between £5000 and £10,000, 3; above £10,000, one person: total number of persons taxed out of a population, as then estimated, of 1,239,666 souls, 3965. In 1864-65 this total fell to 837; there being assessed on an income between £50 and £100, 531 persons between £100 and £500, 251; between £500 and £1000, 27; between £1000 and £5000, 23; between £5000 and £10,000, 4; and above £10,000, one. In 1872-73, the annual return of assessments gave the following details: Of persons having incomes between £100 and £200, there were professors of (*a*) religion, 2; (*b*) law, 14; (*c*) medicine, 1; persons following various minor employments, (*a*) salaried clerks, bailiffs, and shopmen, 10; (*b*) domestic servant, 1; persons engaged in commercial pursuits—general merchants, not manufacturers, 20; piece goods merchants, 45; grain merchants, 115; salt merchant, 1; others, 3; trader in metals, 1; in food, 5; in salt, 3; in spirits, drugs, and tobacco, 6; in miscellaneous articles, 9; dealers in animals, 2; wholesale manufacturer of sugar, 1; proprietors and sub-proprietors of land, 178; tenants, 141; proprietor of houses, 1; persons deriving incomes from interest from other sources than interest of Government securities, 91; miscellaneous income holders, 107. Of persons having incomes between £200 and

£1000, there were,—professors of law, 10; professor of medicine, 1; salaried clerks, bailiffs, and shopmen, 12; jobbed servant, 1; general merchants, not manufacturers, 5; piece goods merchants, 13; grain merchants, 25; salt merchant, 1; trader in miscellaneous articles, 1; manufacturers of indigo, 4; proprietors and sub-proprietors of land, 165; tenants, 30; persons deriving incomes from interest from other sources than interest of Government securities, 40; miscellaneous income holders, 11. Of persons having incomes between £1000 and £10,000, there were,—professors of law, 2; manufacturers of indigo, 5; proprietors and sub-proprietors of land, 34; tenants, 2. Of persons having incomes of £10,000 and upwards, there were,—manufacturer of indigo, 1; proprietors and sub-proprietors of land 2. The total amount of the tax raised in 1872-73 was £3906 which at one per cent. gives a total amount of incomes over £100 of £390,600.

Revenue and Expenditure, 1799, 1860-61, and 1870-71.—The following statements, taken from the balance-sheets of the District, illustrate the growth of the revenue and expenditure during the seventy-two years from 1799 to 1871. Accurate comparison, however, can be made only between the items at the three periods, and not between the totals. The systems of District book-keeping varied very much at different times; and amounts have often found their way in, which are only matters of account (such as remittances, deposits, profit and loss), and which were intended to record monetary transactions between different departments of the administration, or between the treasuries of Bhágalpur and other Districts. After making full allowance for these excess sums, I find that the net revenue in 1799 amounted to £34,747, 13s. 9d.; in 1860-61, to £85,637, 9s. 11d.; and in 1870-71, to £139,535, 3s. 6½d. The net expenditure was in 1799, £55,226, 17s. 11¼d.; in 1860-61, £54,148, 5s. 6d.; and in 1870-71, £80,323, 19s. 6¼d.

REVENUE AND EXPENDITURE OF THE DISTRICT OF BHÁGALPUR FOR THE YEAR 1799.

REVENUE.	£	S.	D.
1. Land revenue,	30,972	19	4
2. Excise receipts,	2,411	5	11
3. Profit and loss,	96	3	2
4. Remittances from other Districts,	142,524	5	1⅛
5. Deposits,	352	12	4¾
6. Recovered advances to landholders,	373	10	6⅛
7. Military receipts,	1,272	12	11¾
8. Miscellaneous,	0	5	0½
9. Loans,	14,186	10	1½
10. Stamp revenue,	185	9	4
11. Revenue of attached estates,	2	4	9½
12. Fees on mutation of proprietor's names,	2	16	4¼
Total (gross),	192,380	15	0⅞*

EXPENDITURE.	£	S.	D.
1. Excise charges,	196	1	0¾
2. Revenue charges,	4,173	1	4
3. Judicial charges,	9,406	8	7¼
4. Profit and loss,	2,186	6	6¼
5. Pensions,	1,840	5	11¾
6. Remittances to other Districts,	130,432	4	1
7. Purchase of lands for invalid *jágírdárs*,	1,070	1	0
8. Deposits,	64	9	10
9. Post-office charges,	162	11	9½
10. Advances to landholders,	278	18	0
11. Military charges,	36,779	6	1½
12. Loans,	7,956	0	5⅛
13. Discount,	4	15	9
14. Maintenance of grain stores,	1,594	6	3½
Total (gross),	196,144	16	10*

* To obtain the net revenue, items Nos. 3, 4, 5, 6, and 9 on the revenue side must be deducted, for the reasons given in the text. In the same way, to arrive at the net outlay, items Nos. 4, 6, 8, 10, and 12 must be deducted from the expenditure side. The net revenue of 1799, therefore, was £34,747, 13s. 9d., and the net expenditure, £55,226, 17s. 11¼d. For 1799 I have calculated the rupee at 2s. 2d., the value of the *sikká* rupee; for the other years, according to the ordinary rate of 2s.

Revenue and Expenditure of the District of Bhagalpur for the Year 1860-61.

Revenue.	£	s.	d.
1. Land revenue,	57,904	8	1¼
2. Excise receipts,	10,419	14	10¾
3. Rural police,	810	6	5
4. Stamps,	7,078	19	11¼
5. Education department,	222	15	6
6. Judicial receipts,	1,746	15	8¼
7. Profit and loss,	587	15	7¼
8. Post Office remittance,	1,356	6	9¾
9. Public Works remittance,	4,150	11	1½
10. Revenue remittance,	99,784	4	3
11. Bills payable in the revenue department,	7,686	11	6¼
12. Revenue and judicial deposits,	30,629	17	8¾
13. Fees from government estates,	42	2	0¾
14. Revenue record fund receipts,	38	3	2½
15. Local fund receipts,	3,198	17	8
16. Payable to Government of India (Bills),	58,031	8	0¼
17. Service funds,	878	19	2½
18. Payable in North-Western Provinces (Bills),	563	2	4½
19. Charges levied on attached estates,	0	9	1¼
20. Court of Wards receipts,	7	16	9
21. Telegraph department receipts,	19	5	4½
22. Law charges,	86	11	5¾
23. Income tax,	3,797	2	1¾
24. Cost of opium,	264	1	7½
25. Miscellaneous advances,	13,989	16	2¼
Total (gross),	303,296	2	8¼*

Expenditure.	£	s.	d.
1. Stamps,	373	16	6
2. Charges general department,	99	12	0
3. Education department,	645	19	8¾
4. Judicial charges general,	19,528	13	7¼
5. Revenue charges general,	5,679	9	8
6. Excise charges,	231	11	7½
7. Revenue remittance,	2,277	8	7¼
8. Post Office charges,	1,181	15	8
9. Public Works remittance,	16,366	3	10
10. Marine department,	31	3	7½
11. Bills payable in the revenue department,	8,877	7	0¾
12. Revenue charges,	569	9	3
13. Repayments of deposits,	24,064	15	4¼
14. Charges on attached estates,	0	15	3½
15. Local fund expenditure,	3,717	5	9¾
16. By Government of India,	170,979	9	11¾
17. Compensation for lands taken for Railway purposes,	944	11	3¾
18. By North-Western Provinces,	467	10	6
19. Pensions,	305	18	7¼
20. Fees payable on Government Estates,	45	14	3
21. Refund of land revenue,	9	11	5½
22. Revenue record fund,	7	1	0
23. Interest on loans,	260	13	6
24. Civil charges,	12	18	0¾
25. Law charges,	1,545	11	8¾
26. Income tax charges,	322	11	10½
27. Miscellaneous advances,	15,015	8	2½
Total (gross),	273,562	8	0¾*

* To obtain the net revenue, items Nos. 7, 8, 9, 10, 11, 12, 16, 17, 18, and 25 must be deducted from the revenue side, as matters of deposit or account. To obtain the net outlay, items Nos. 11, 13, 16, 18, 21, and 27, must be deducted from the expenditure side. The net revenue for 1860-61, therefore, was £85637, 9s. 11d.; the net expenditure, £54,148, 5s. 6d.

REVENUE AND EXPENDITURE OF THE DISTRICT OF BHÁGALPUR FOR THE YEAR 1870-71.

REVENUE.	£	S.	D.
1. Land revenue,	160	19	10½
2. Excise receipts,	18,082	17	10¾
3. Assessed taxes,	18,896	17	9
4. Stamps,	17,941	11	10½
5. Law and Justice,	1,743	17	3
6. Deposits	35,214	6	9
7. Military,	125	2	0
8. Post Office remittances,	2,306	13	1½
9. Education,	638	19	4½
10. Local funds,	6,735	2	7½
11. Regular Police,	969	6	8½
12. Telegraph Department,	22	10	0
13. Public Works Department,	331	17	5
14. Process fees (*Talabáná*),	1,393	3	9½
15. Miscellaneous,	502	16	11¾
Total (gross),	177,066	3	5*

EXPENDITURE.	£	S.	D.
1. Loan and interest,	1,719	19	6
2. Allowances,	238	19	2
3. Revenue charges,	9,587	5	7¾
4. Administration and public department,	4,203	16	3¾
5. Excise charges,	963	5	4
6. Assessed taxes,	1,129	5	6½
7. Stamp establishment,	378	0	5¾
8. Law and Justice,	12,063	11	6¾
9. Deposit repayments,	51,636	16	1¼
10. Military charges,	13,852	7	6¼
11. Regular Police,	8,363	16	9¾
12. Post Office establishment	1,919	8	1½
13. Education,	2,111	4	1¾
14. Pensions,	533	14	0¾
15. Profit and loss	532	12	9
16. Local funds,	7,238	18	7¾
17. Ecclesiastical charges,	316	8	1¾
18. Medical services,	1,254	8	1½
19. Telegraph charges,	918	9	11
20. Public Works Department,	14,852	8	0
21. Miscellaneous,	398	12	0
Total (gross),	134,213	7	10½*

* To obtain the net revenue items, Nos. 6 and 8 must be deducted from the revenue side, as matters of deposit or account. To obtain the net outlay, items Nos. 1, 9, and 15 must be deducted from the expenditure side. The net revenue for 1870-71, therefore, was £139,535, 3s. 6½d.; the net expenditure, £80,323, 19s. 6½d.

THE LAND REVENUE of Bhágalpur has varied very much in amount since the foundation of the District, owing to the changes in the extent of the revenue jurisdiction of the Collector. The earliest information is derived from the records of the old Murshidábád *Diwání* office, which shows that according to the assessment of Mír Jafar Murshíd Kúlí Khán in A.D. 1722 the *asl jamá tumárí* or original crown rent of the forty estates, included in the area which formed the jurisdiction of the first English Collector at Bhágalpur, was £89,895. In 1765, when the Company assumed the administration, this constituted the reorganized assessment, of which £9095 had been alienated in grants of rent-free lands, *nánkár* estates, and other charges connected with the collection. The system of collection followed was then, as now, carried out through the *zamíndárs*; but as they had not then been recognised as actual proprietors, their operations were supervised by government officers called *kánúngos*, one of whom was attached to each large estate, or to two or three minor ones. In 1787, the Collector of Bhágalpur furnished to the Board of Revenue a Report on the constitution and duties of the *kánúngo*. It commences with the following vernacular list of books and papers, composing his records, to which I have appended their English meanings—(1) *Dastúr-ul-aml*, a collection of rules for the use of revenue officers, originally issued in the time of Akbar; (2) *aml-dastúr*, the book in which orders superseding the rules of the *dastúr-al-ámil* were entered—the current circulars issued by the *ámil* for the time being in power; (3) *firisht-i-dihát*, or list of villages; (4) *awárija*, ordinarily a rough note-book, but in connection with land revenue an account book specifying first the unproductive lands of each village, and then those paying revenue field by field, arranged under the names of their occupants; (5) *sháhí ámdaní*, the royal revenue derived from all sources; (6) *dául-i-tashkhís-i-bandobást*, particulars of the assessment and settlement; (7) *jamábandí khás*, account of the revenue assessment of lands in charge of government officers; (8) *jamá sair-i-chabútrá-kotwálí-mái chaukíyát-o-guzarghát*, miscellaneous revenue derived from markets, customs, and ferries in the headquarters police division; (9) *jamá mahál mír bahrí*, literally an account of harbour dues, but in inland places referring to mooring dues on rivers; (10) *jamá pánchautrá*, a transit duty of five per cent. on merchandise; (11) *jamá mahál badraki*, from *badrak*, an escort,—a charge of one per cent. on merchandise, levied as the expense of keeping the highways and rivers

free from robbers; (12) *ism navísí zamíndárán*, list of names of *zamíndárs*; (13) *hakíkát bázi zámín*, particulars of land exempted from the payment of revenue under various denominations; (14) *jamá mukarrarí-o-istímrárí*, fixed and permanent revenue; (15) *wasíl bákí*, an account of collections and balances; (16) *hakíkát rozínadárán*, particulars of pensioners.

The Collector's Report proceeds as follows: "These accounts, when faithfully taken, gave the complete annual history of a *zamíndárí*—comprehending the ground in cultivation, particularising the portion of it which paid rent to Government, and that which was held free; the customs and usages established by former *ámils*, and those introduced by the *ámils* for the time being; the amount of rent in demand from every *rayat*, with the balance remaining against any of them at the end of the year; the whole amount of the *zamíndár's* or farmer's collections, specifying the particular sums under every head in which those collections were made, together with his expenses of collection. In short, the object of the *kánúngo's* office was to supply such information respecting the country, that no circumstance of advantage in the administration of it should be concealed, nor the *zamíndár* enabled to appropriate any more of the produce of it to himself, than the share allotted to him by Government; that no lands might be separated from the *jamá* or rent-roll without authority; and that the real value of the land yielding revenue might be known at the end of one year, and either farmed or kept in the hands of Government for the next; either of which modes it was the right of Government to adopt. At what period the *kánúngo's* office was instituted, or how long the regulations above specified were strictly observed, it may not now be easy to determine. It is probable that under a Government subject to convulsions, they were occasionally violated for the advantage of the *ámils*, the *zamíndárs*, and the *kánúngos* themselves; and that the office, from neglect, has fallen gradually to decay. In Bengal little remains, besides the name and the salaries annexed. In Behar, where the ancient usages of the Province have undergone fewer alterations, the *kánúngos* have retained more of the exercise of their functions, although, as might be expected, these have often been made subservient to the purposes of the *zamíndárs*. The *kánúngos* of Behar are, however, well informed of those functions, agree in their definition, and are ready to resume the strict exercise of them to any extent that it may be the pleasure of the Government to require."

Under the head of EARLY HISTORY (pp. 18, 19), I have mentioned how the land revenue of the greater part of Bhágalpur District was for seven years regularly embezzled. In my Account of Purniah, I have traced the gradual decrease of this source of revenue in that District, in consequence of the fraudulent manœuvres of the chief native officers in charge of the assessment to Calcutta and Murshidábád. I have not been able to follow this decrease so fully in the case of Bhágalpur; but that some agency, other than deterioration of the soil, must have been at work, is shown by the fact that the land revenue in 1799, six years after the Permanent Settlement, was only £30,973. Things, however, were then at their worst; and in 1860-61 the revenue from the land had increased to £57,904, and in 1870-71 to £72,160. The increase had principally been due to resumptions. The transfers to the District have had little influence, as they were more than counterbalanced by those from Bhágalpur to Monghyr, and to the Santál Parganás. The assessment per acre is everywhere remarkably low, particularly so on the north of the Ganges. The following comparisons in certain selected estates, show the annual revenue paid to Government according to the Collectorate and Treasury records, and the annual value disclosed by the detailed assessments under the Road-Cess Act. Estate No. 317 on the *tauji* or Revenue Roll, in *parganá* Bhágalpur, Government revenue, 19s. 7½d.; annual value at the present day, £373. Estate No. 273, in *parganá* Chhái, Government revenue, 3s. 3d.; annual value, £125. Estate No. 581, in *parganá* Nisankpur Kúrá, Government revenue, £22, 1s. 9d.; annual value, £2147. Estate No. 590, in *parganá* Nisankpur Kúrá, Government revenue, 6s. 7½d; annual value, £539. Estate No. 613, in *parganá* Nisankpur Kúrá, Government revenue, £12, 4s. 9d.; annual value, £3359. Estate No. 621, in *parganá* Nisankpur Kúra, Government revenue, £2, 6s. 10½d; annual value, £648. Estate No. 622, in *parganá* Nisankpur Kúra, Government revenue, £4, 13s. 7½d.; annual value, £1010. Estate No. 980, in *parganá* Náridigar, Government revenue, £16, 16s. 9d.; annual value £2388. Estate No. 1078, in *parganá* Utarkhand, Government revenue, £1; annual value, £325. Estate No. 1356, in *parganá* Kabkhand, Government revenue, 3s. 6d.; annual value, £43. Nor are these isolated instances. I have chosen them from scores in which the increase in value since the beginning of the century seems to have been from one hundred to five hundredfold.

SUBDIVISION OF PROPERTY has gone on very rapidly under British

rule. In 1800, there were 127 separate estates on the rent-roll of the District, held by 154 registered proprietors or coparceners paying revenue direct to Government. The total land revenue in that year nominally amounted to *sikká* rupees 327,105 or £34,891, 4s. The latter sum would show an average land revenue paid by each estate of £192, and of £163, 18s. 8d. from each individual proprietor and coparcener. At that time, the average revenue paid by estates assessed at less value than £10 a year, was £5, 10s.; by estates paying between £10 and £100, £55, 16s.; by estates paying over £100, £514, 14s. As there were only a few more proprietors than estates, their share of the revenue did not fall far short of the average in the case of estates. Amongst proprietors paying £10 or less, the average assessment was £4, 12s.; amongst those paying between £10 and £100, the assessment was £43, 18s.; and amongst those paying over £100, it was £443, 6s. In 1870-71, the number of estates had increased to 4275, and the registered proprietors to 11,546. The land revenue demand amounted to £72,160, 19s. 10½d., or an average payment of £141, 2s. 8d. from each estate, and of £25, 12s. 8d. from each individual proprietor or coparcener. It thus seems that, in the course of seventy years, there was a thirty-fold increase in the number of estates, and a nearly eighty-fold increase in the case of proprietors, whilst the revenue had more than doubled. The diminution in the value of each proprietor's share is very remarkable.

EARLY CURRENCY.—In connection with the land revenue of Bhágalpur, the following account of the coinage current in the District, and in some neighbouring *parganás* which were then incorporated with it, drawn up in the year 1777 by Mr Augustus Cleveland, is interesting both as throwing some light on the financial relations of the different classes of society at that period, and as instancing some of the difficulties under which internal trade and the operations of Government then laboured. I have been compelled by want of space to abridge the report in parts. "The coins circulating in the several *parganás* of Bhágalpur, include Patná and Murshidábad *sonauts*;[1] Murshidábád and Patná *sikkás*; Dacca, Benáres, and Arcot rupees. The *surákhi*, *chappúa*, and *málit* rupees cannot be mentioned as distinct coins, these names being only applied to rupees with holes in them, 'defaced' or 'damaged.' It is impossible to

[1] Properly *sanwáts*, *i.e.* rupees after the third year of their currency, when a definite allowance was made for their deterioration.

ascertain with exactness the proportionate quantity of each species; but from the best information to be obtained here, the several species of rupees, exclusive of the *sonauts*, are not more than one-tenth of the whole. In Rájmahál there are Murshidábád and Patná *sikkás* and *sonauts*, Arcot, French Arcot, Benáres, and Dacca rupees; but here the quantity of Murshidábád *sikkás* is the greatest, and the proportion of the others but inconsiderable. In the District of Bhágalpur, the Patná *sonaut* rupee is the standard coin used for calculating the *báttá* (or premium) on the other species. The Murshidábád *sikkás*, of which there are but few, are received only as *sonauts*. On Dacca rupees, rupees with holes, defaced or damaged rupees, when paid by the *rayats* to the *kátkinádárs* (middle men) or by them to the farmers, the *mufassal báttá* (or premium in outlying markets) is upon an average about 6·4 per cent., excepting in the *parganás* of Monghyr and Kharakpur, where it is something less; but this rate must occasionally fluctuate. The *sadr bázár báttá* (or the premium payable at the chief market) varies in the different *parganás* of this District, but from the most accurate inquiries made here, may be returned on an average as follows:—Dacca rupees, 3·8 per cent; Benáres, 11 per cent.; Arcot, 12 per cent. And at this discount the *sonaut* rupees must be purchased of the *shroffs* (*sarrafs* or money changers). In Rájmahál, when the *sikká* is the standard current currency, the *sadr bázár* and *mufassal báttá*, on reducing other species of rupees into *sikkás*, is nearly as follows:—*Mufassal bázár báttá*—Murshádibád and Patná *sonauts*, 6·1 per cent.; bored, defaced, damaged, and Dacca Rupees, 9·6 per cent.; French Arcot rupees, 18·3 per cent.; Dughí Benáres, 25 per cent.; Dughí, not including short weight, 6·9 per cent. *Sadr bázár báttá*—Murshidábád *sonauts* and Patná *sonauts*, 1·9 per cent.; bored, defaced and damaged, 3·2 per cent.; Arcot rupees, 10·5 per cent.; French Arcot rupees, 7·13 per cent.; Dacca rupees, 4·11 per cent." In the District of Bhágalpur the rents were then paid by the *rayats* to the *kátkinádárs* (middle men), by them to the farmers, and by the latter to Government, agreeably to the terms of their agreement, in *sonaut* rupees. In Rájmahál, excepting the *párganá* of Bettiá Gopálpur, the *kátkinádárs* were obliged to receive from the *rayats*, in payment of their rents, any species of rupees, without discounting them apart from the rent under the name of an *dbwáb*; the reason of which was that the premium was calculated at the time of making the Settlement, and not when the rents were paid. The middle-men in general paid

sikkás to the farmers. If, however, their payments were made in any of the other rupees circulating in the District, the premium was charged according to the rates specified above. The Government received only *sikkás* from the farmers. Mr Cleveland then goes on to describe some of the inconveniences arising from these multiplied forms of currency, and the power of unjust exaction that it placed in the hands of the money-changers. He says:—"With respect to the receipt of the revenue, the Government does not labour under any disadvantage. When the amount to be received is fixed in *sikkás*, as it is throughout Bengal, although the payments are made in various species of rupees, yet the discount is in favour of Government. But the case is reversed when the Government has large sums to pay, such as advances for its investment and for the pay of the troops. Here a particular rupee is required, and must often be remitted at a loss, or provided at a disadvantageous discount. In the Districts of Bhágalpur, the Patná *sonaut* of any year, as above-mentioned, as long as it is neither defaced nor damaged, circulates as a standard; by this the *báttá* on all other species is regulated. The other species bear but a small proportion on the general amount of the whole to the Patná *sonaut;* but the *báttá* on them is not generally fixed, varying in every District, which must prove disadvantageous to the petty inland trader, who buys the commodities of one District and vends them in another. The more general and extensive trader must also suffer. The Patná *sonaut* is the medium of all purchases and sales. A merchant residing at Calcutta or elsewhere, where this species is not easily procurable, must not only be at the charges of exchange, but must suffer a loss in discounting other rupees for this, or must be at the risk of remitting the amount in specie. Hence arises the great advantages of the *shroffs*, which are acquired at the expense of the merchant. The *báttá* on all species of rupees is arbitrary; and as long as this subsists, a merchant cannot exactly calculate his losses or gains. The *rayat* also, on whose necessity and ignorance the *shroff* imposes for his own emolument, in this respect suffers in the same manner as the merchant. Whether the existence of various species of rupees may not be of use to the circulation of the country from the trade carried on by the *shroffs*, is a point for the Board to determine; upon the whole, however, it appears that the establishment of the *sikká* rupee, as the only current coin of the country, without the distinction of *báttá*, would ultimately be in favour of the Government, the merchant and the *rayat* allowing for such

loss as it may be supposed the Government would experience at first."

PROTECTION TO PERSON AND PROPERTY has steadily increased in Bhágalpur. In 1780, the first year for which records are available, there was one Magisterial and one Civil and Revenue Court in the District; in 1800 there were one Magisterial and four Civil and Revenue Courts; in 1850 the number had increased to four Magisterial and ten Civil and Revenue Courts; in 1862 there were six Magisterial and eleven Civil and Revenue Courts; and in 1869 eight Magisterial and thirteen Civil and Revenue Courts. The number of Covenanted Officers at work in the District throughout the year was one in 1780, four in 1800, five in 1850, three in 1862, and four in 1869.

RENT SUITS.—The number of rent cases instituted under the provisions of Act X. of 1859, and Act VIII. (B. C.) of 1869—the Rent Laws of Bengal—are returned by the Collector as follow:—In 1861-62, 751 original suits, with 690 miscellaneous applications; in 1862-63, 882 original suits, and 1991 miscellaneous applications; in 1866-67, 1426 original suits, and 1263 miscellaneous applications; and in 1868-69, 1158 original suits, and 2939 miscellaneous applications.

THE REGULAR POLICE, or constabulary force, stood thus in 1874:—2 superior European officers, namely a District Superintendent and an Assistant Superintendent, maintained at a total salary of £1320 a year; 6 subordinate officers, called Inspectors, on salaries varying from £120 to £240 per annum; 15 subordinate officers, called Sub-Inspectors, on salaries varying from £60 to £96 a year; and 54 inferior officers, called Head Constables, on salaries varying from £12 to £30 a year, the whole maintained at a total annual cost of £3114, or an average pay for each subordinate and inferior officer of £41, 10s. 4¾d. per annum; 366 constables of four grades, receiving annual pay varying from £7, 4s. to £10, 16s., and maintained at a total annual cost of £2934, or an average pay of £8, 0s. 3¾d. per annum for each man. The other expenses connected with the District Police are:—A sum of £83, 12s. allowed as travelling expenses for the Superintendent and Assistant Superintendent; £343, 12s. for pay and travelling allowances of their establishments; and £598, 10s. 9d. for contingencies; bringing up the total cost of the regular police of the District to £8393, 14s. 9d. The Census Report of 1872 returns the area of Bhágalpur District at 4327 square miles, and the population at

1,826,290 souls. Compared with these figures, the total strength of the regular police force is one man to every 9·76 square miles of the District area, or one man to every 4123 of the population. The cost of maintaining them is equal to a charge of £1, 18s. 9d. per square mile of area, or a fraction less than 1⅛d. per head of the population.

THE MUNICIPAL POLICE is a small force maintained in the large towns. In 1874, it consisted of 6 officers, viz., head constables of the fourth grade, on salaries of £12 a year, and 126 constables paid at the rates of 10s. and 12s. a month, the whole body being maintained at an annual cost of £853, 4s. A further sum of £11, 12s. is allowed for clothing, and £81 for contingencies, such as barracks, repairs, and lighting; bringing up the total cost of the municipal police of the District to £945, 16s. These charges are defrayed by means of rates levied from the householders and traders living within the municipal limits. The Census Report of 1872 returns the total population of the two municipal towns of the District at 74,917 souls, and the number of houses at 12,805. The strength of the municipal police, as compared with this population gives one man to every 567 souls; the whole force being maintained at a cost of very nearly 3d. per head of the town population, or at the rate of a tax of 1s. 5¾d. on each house.

THE RURAL POLICE of Bhágalpur, like those of most of the Districts of Western Bengal and of Behar, has a double origin. There are the old *páshán*, *nigáhbáns*, *goráits* or *baráhils*, as they are variously called, the representatives of the hereditary watchmen of the ancient Hindu village communes, holding rent-free lands in lieu of other pay; and the modern *chaukidárs* of English appointment, paid in money or in kind by the inhabitants of the village in which they serve, or the landholder of the estate in which the village is included. When the Company took upon itself the Revenue Administration of India in 1765, the rural police was represented exclusively by the former class, which is now generally admitted to have been in existence previous to the Muhammadan conquest of Behar in the twelfth century. Whatever may have been the case in Bengal proper, there can be no doubt that in this Province the village commune had an actual existence before that time, and village watchmen were one of its institutions. We found them retaining much of their old position, but in a large degree dependent on the *zamíndárs* and farmers. This result followed on the breaking

up of the village system, which was occasioned by the introduction of Akbar's revenue reforms. They were, however, still bound to protect the property of the villagers, and still held *chákrán jágírs*, or lands rent-free on condition of such service. There is no sign that their position was modified by our administration, until the Permanent Settlement in 1793. By Section 41 of Regulation VIII. of that year, *chákrán* lands were annexed to the revenue-paying lands of the *zamíndárs*, and declared responsible for the public revenue assessed on their estates; at the same time that all other existing *lákhiráj* lands were declared to be excluded from, and independent of, assessment, whether they had been originally "exempted from the *khiráj* or public revenue, with or without due authority." On this section was founded a claim by all landholders to eject at will village watchmen from their holdings, and assess these lands with money rents. As early as 1817, we find the Magistrate of Bhágalpur writing to the Superintendent of Police to the following effect:—"Since taking charge, I have left no means untried to ameliorate the state of the police. Knowing that a resumption of the lands of the village *chaukídárs*, after being brought into a good state of cultivation, had been frequently made by the *zamíndárs*, and thinking that a deficiency in this establishment required attention, I have universally called on the *zamíndárs* to appoint village watchmen with a suitable allowance for their maintenance in specie or lands." The result of the Magistrate's action in this case does not appear; and I have found no further mention of the rural police till 1846, when the Magistrate made a report on their emoluments and their performance of their duties, which is not very favourable. "It is still notorious," he writes, "that in most cases these men, instead of affording protection to the community, are themselves the offenders; and that in the remaining cases they are almost always in league with the actual thieves, conniving at the commission of crime, and facilitating the escape of the guilty parties. The *chaukídárs* may now be divided into two classes, one of which is paid in money, the other in land; the former at the rate of from two to three rupees per mensem, the latter at the rate of five to ten *bighás* each. The plan of paying the *chaukídárs* in coin is becoming very general; it seems to have been introduced gradually as the lands were sold from necessity, or resumed at the pleasure of the *zamíndár*, or by order of the Magistrate. I consider this mode of remuneration much superior to the other. It not only renders the *chaukídár* more independent of the landholder; but

it also allows the *chaukídár* to be always present in his village, and ready the moment he is required, which cannot be the case when he has also the cultivation of his own land to attend to. As a step to improvement, therefore, I propose to place all the *chaukídárs* of this District on the same footing, and to pay them at a uniform rate of Rs. 3 each per mensem; at the same time directing the *zamíndárs* to resume all the lands which have not yet been resumed."

The *goráits* and *baráhils* had by this time ceased to be public officers. As the private servants of the landholders, they still continued to watch crime in order that their masters might be able to comply with the provisions of the criminal law, which required owners of land to apprise the regular police of offences committed on their property. According to the Census of 1872, they still number 200 men under both names in Bhágalpur District, being found in most large villages. They are all remunerated by small plots of land, held free of rent, or at favourable rates.

The Magistrate in 1846 mentioned some other kinds of rural watchmen, whose designations have now been absorbed in the general one of *chaukídár*. Two were *dakhuás* and *pháridárs*, who were employed in keeping guard at the police stations in the absence of the regular policeman on duty, in attending on the principal police officers when engaged in investigations, and in carrying letters and reports. The former class were found principally at the stations along the main line of road running up from Rájmahál, and west across the District. Another officer, called a *simánádár*, derived his name from being bound to escort and protect persons from one boundary (*simáná*) to the other of a certain tract which was in his charge. He has been confounded with other village officials, in consequence of his name being explained to refer to the boundaries of village lands; and it has been erroneously thought that it was his duty to demarcate them and settle disputes concerning them. The protection of travellers was further provided for by another body of irregular police called *sháhráhi chaukídárs*, or protectors of the king's roads. They also guarded the mails from station to station, and this afterwards became their main duty. It is hard to distinguish between them and the *dakhuás*, except that the duties of the latter were more general, those of the former being confined to the roads. I have grouped all these kinds of watchmen together, because they were all originally, and perhaps down to their extinction or absorption into the larger body of village police, holders of rent-free land tenures, or

were otherwise remunerated by favourable conditions of land-holding. They were not paid in money or in kind.

CHAUKIDARS PROPER.—The second class of the village watchmen is composed of the *chaukidárs*, specifically so called, who were first appointed in Behar about 1816; they have never held land as a form of pay, and have always been paid in money or in kind. The appointment of these watchmen in country-villages was not ordered, or even sanctioned by any law or Regulation. It was an executive change introduced from the Eastern Districts by the authority of the Magistrate alone. Its origin is thus described by Mr D. J. M'Neile, C.S., in his Report on the village watch of the Lower Provinces of Bengal in 1866. "The Superintendent of Police commenced his reforms by drafting a regulation for the better management of the police of the cities of Dacca, Patná, and Murshidábád. This regulation was ultimately passed as Regulation XIII., 1813, and was the first municipal law enacted in Bengal. It provided for the maintenance of the *chaukidárs* on monthly stipends to be paid by the inhabitants of the cities mentioned; the preamble laying down the important principle that it is just and expedient that the communities, for whose benefit and protection such establishments may be established, should defray the charge of their maintenance. By Regulations III., 1814, and XXII., 1816, the rules contained in Regulation XIII., 1813, were somewhat modified, and were extended to the head-quarter towns of all Magistrates and Joint-Magistrates in the Lower Provinces; and the Government signified its intention of gradually extending the principles of these Regulations to all the *mufassal* towns and villages in the country." This intention was subsequently abandoned, probably in consequence of the practical difficulties to be surmounted; but meanwhile local officers had taken up the question of the village watch, with the energy and disregard of legal technicalities which characterised their proceedings generally at this time. Mr Ewer, the Magistrate of Maimansinh, established a village watch in his District, holding the *zamindárs* responsible for its support.

The distinction between the two classes of *chaukidárs* is now merely a matter of history; they have now been united to form a uniform body performing the same duties, and all alike subordinate to the magisterial authorities. At the present day, the forms in which payment in kind is made are known by the names of *hakk*, *bojhá*, and *panjá*. These are also occasionally received as perquisites by *chaukidárs*,

who are at the same time remunerated in land or money. *Hakk*, which is the Hindustání word for right, is received by the watchmen of large villages in which there are shops, or where a market is held. It consists of a little of everything that is sold (such as a handful of rice), and is given by the buyer. *Bojhá*, which means a load, consists of one or more bundles of paddy, made over to the *chaukídár* by the more respectable *rayats*. It is often left standing in the field, and the *chaukídár* cuts it for himself. *Panjá* is the amount given by a lower class *rayat*. It signifies a handful, and is also given at the time of harvesting.

CHAUKIDARI REFORM.—Since 1870 this important body has received special attention from the District officers of Bhágalpur District. A new system of police arrangements has been instituted by Colonel Gordon, the Superintendent of Police, whereby the onus of investigating crime is thrown almost completely on the *chaukídárs;* instead of their duties being confined as formerly to merely reporting the commission of offences at the police stations, whilst the few regular police were burthened by detective duties. The new system has attracted the notice of Government; and has, after three years working, obtained the adhesion of the Commissioner of the Division and the Inspector-General of Police, besides being introduced more or less into neighbouring Districts. The following report by Colonel Gordon gives a description of the reform, with some preliminary information concerning the *chaukídárí* force. The village *chaukídár* is undoubtedly the backbone of the whole police system. As a man, he is equal in intelligence to the rank and file of the regular police. He has all the local knowledge in which the latter are so deficient; he is less oppressive, and not so corrupt. His oppression is less felt, because it is carried on on a smaller scale, and his petty peculations are more willingly conceded than they would be to an outsider. There are no duties on which the regular police are employed, which could not be equally well performed by the village *chaukídár* under the supervision of the officers of the police. The District Superintendent has for the last two years worked as much as possible through the village *chaukídár*, and the results are most encouraging. The first step taken was to ensure that these men were regularly paid their salaries, and that they enjoyed full possession of the lands assigned to them. As a rule, these salaries and tenures, together with the *hakk*, *bojhá*, and *panjá*, have been enjoyed without let or hindrance; and in the comparatively few instances in which they have

been withheld, no difficulty has been experienced in getting the claims adjusted. The post of village *chaukídár* is much sought after by a certain class, and the old incumbents are very tenacious of their office. The village police in this District is 3721 strong, spread over an area of 4327 square miles, comprising a population of 1,826,290 persons, residing in 2739 villages, containing 329,372 houses. Of this body 1405 hold service lands, amounting in all to 5560 acres; and 2316 are paid in money, their total annual salary amounting to £5088, 10s. As to religion, they are divided into 3340 Hindus, 110 Musalmáns, and 271 'others,' chiefly aboriginal castes. The population of bad characters on the police books, is 1101, and about as many more are not on the books. The bad characters are mentioned here, because they are drawn much from the same classes as the village *chaukídárs*, are old allies one of the other, and accustomed for a long time back to play into each other's hands; and because any measures taken to secure the efficiency of the one, must necessarily affect the other. The system adopted towards both these classes of men has been as follows:—In all cases of house-breaking and theft, and, indeed, in all the more serious criminal offences in which detection has not at once followed the commission of the offence, the *chaukídárs* of the *mahalla*, together with those of the neighbouring and surrounding *mahallas*, have had a reasonable time given them to trace out the offender, failing which they have been sent for to headquarters, whatever the distance, and other men have been appointed to act in their absence. They were then called upon for an explanation, and in the event of their answers not being satisfactory—"and undetected crime is never satisfactory"—they were again sent home to make fresh endeavours; and so they went backwards and forwards, until such time as the District Superintendent was of opinion that they had arrived at a proper sense of the duties to be exacted from them, or until they had succeeded in tracing the offenders. The men when they returned to their duties, were required to pay those who had acted for them in their absence in proportion to the amount they themselves received. The whole of the *chaukídárs* had been warned personally by the District Superintendent, of the steps which would be taken to exact from them the detection of all offences committed; and also that they would individually and collectively "within reasonable distances" be held responsible for failure. The position was very soon accepted by them. *Panchâyats* were held; and their *sardárs*, who had, of course, been their leaders in col-

lusion and not unfrequently in the actual commission of crime, came forward, not only promising the detection of crime generally, and the suppression of the more serious offences, such as *dákáití*, but in a manner acknowledging the part they had previously taken in the promotion of it. The District Superintendent, when on tour, called up the *chaukídárs* for instruction and inspection. Each man came attended by the bad characters of his *mahalla*, including those on the police books and the more notorious of those not on the books. Former convictions were gone into, and present means of livelihood, and all such particulars as each case seemed to demand. The worst characters were put specially under the surveillance of the *chaukídárs* of their own and of the surrounding *mahallas*. In this manner, no *chaukídár* could plead ignorance of the presence of certain notorious persons within a reasonable distance; and it became a question with the *chaukídár*, whether his interest lay on the side of the police or the other way.

The following are some figures showing how far the detection of crime was successfully carried out during the four years 1871, 1872, 1873, and 1874. The number of *dakáitís* in each of these years were respectively 13, 11, 4, and 1; and the number of persons convicted, 5, 2, 25, and none. The last *dakáití* was committed by a gang that immediately fled by the railway, and could not be traced. It was only in 1872 that the new system was commenced, and in 1873 it may be considered to have been working at its best. The almost entire disappearance of *dákáití*, which is the most violent form of crime against property, and one which cannot be concealed, is noticeable. During the same four years, the number of cases of house-breaking or burglary was respectively 1353, 725, 303, and 434; and of persons convicted for this offence, 62, 51, 62, and 126. During the same period, thefts, both ordinary and cattle thefts, numbered, in the several years, 526, 516, 405, and 567 respectively. The increase rather than decrease in this class of crime is due to the fact that ordinary thefts are not committed by habitual criminals, and have not, therefore, been reduced in number by measures specially directed against that class. The number of convictions has, however, very greatly increased, a result which the District Superintendent attributes to greater activity and vigilance on the part of the *chaukídárs*. In 1871, the number of thieves convicted was 196; in 1872, 253; in 1873, 373; and in 1874, 415. In all the various kinds of crime against property the total value of the property stolen, as reported

to the police, was £2773, 18s. in 1871; £2224, 6s. in 1872; £879, 18s. in 1873; and in 1874, £1325. The value of the property recovered was, in 1871, £492; in 1872, £911, 14s.; in 1873, £356, 6s.; and in 1874, £624, 18s. These figures show a recovery of 17·7 per cent. of the amount stolen in the first of these years, as against 47·1 per cent. in the last. In 1871, the number of offences cognisable by the police was 2,402, in which 676 persons were put on trial and 407 convicted. In 1872, the number of offences was 1875, the number of persons tried 919, and the number of convicts 564. In 1873 the cognisable offences numbered 1175, 744 persons were sent up for trial, and 547 convicted. In 1874, the number of offences was 1450; 978 persons were put on trial, and 734 convicted. The percentage of cases in which convictions were obtained to offences actually committed, or, as they are generally called, 'true' cases, was in 1871, 13 per cent.; in 1872, 28 per cent.; in 1873, 46 per cent.; and in 1874, 51 per cent. Perhaps the most valuable improvement of the four years is the increase in the convictions of receivers of stolen property. Of these, 20 were convicted in 1871; 54 in each of the years 1872 and 1873; and 123 in 1874. It is these men who are the greatest criminals against property; and the conviction of one often results in a whole gang of burglars being deprived of the means of disposing of their plunder.

In 1866, Mr M'Neile returned the number of rural police in Bhágalpur District as follows:—*Chaukídárs*, 3878; of whom 1529 were maintained by grants of service land, 425 by the *zamíndárs*, 1923 by the villagers, and 1 by Government, *nigahbans*, 71, all in occupation of lands under a service tenure, which they held either rent-free or at a low quit-rent; total, 3949. The District Superintendent of Police, in a return specially furnished to me, gave the number of village police in 1874, without distinguishing between *chaukídárs* and *nigahbans*, at 3750, maintained by grants of land and contributions from the people at an estimated total cost, including both sources, of £6087, 16s. per annum. This would give an average yearly income of £1, 12s, 5½d. per man; but the village watch, as I have already mentioned, receive various perquisites from the villagers, to whose hamlets they are attached, which cannot be estimated in money. Each village watchman or rural policeman has, on an average, charge of 88 houses. There is, moreover, a body of 34 *panchayat chaukídárs* in 9 villages, in which the new *chaukídarí* Act has been experimentally introduced.

Including the Regular District Police, the Municipal or Town Police, and the Rural Police, the machinery for protecting person and property in Bhágalpur District consisted in 1874 of a total force of 4325 officers and men, equal to an average of nearly 1 man to every square mile, or 1 man to every 422 souls. The aggregate cost of this force was £15,427, 6s. 9d., equal to a charge of £3, 11s. 3⅝d. per square mile, or 2d. per head of the population.

For police purposes Bhágalpur is divided into the following twelve police circles or *thánás*:—In the Headquarters Subdivision (1) Bhágalpur, with an out-post at Náthnagar and a force consisting of 1 inspector, 1 sub-inspector, 3 head-constables, and 22 constables; (2) Colgong (Kahalgáon), with an outpost at Pírpáintí, and a force consisting of 1 sub-inspector, 2 head constables, and 14 constables; (3) Kamárganj, with an outpost at Sháhkund and a force consisting of 1 sub-inspector, 2 head constables, and 12 constables; (4) Lokmánpur, also called Parmeswarpur, with an outpost at Songtiyá, and a force consisting of 1 sub-inspector, 2 head constables, and 14 constables. In the Bánká Sub-division, (5) Bánká, with an outpost at Dhúria, and a force consisting of 1 inspector, 1 sub-inspector, 3 head constables, and 20 constables. In addition to this, there are two constables stationed at Bausí to look after pilgrims. (6) Katuriyá, with an outpost at Balhar, and a force consisting of 3 head constables, and 14 constables; there are also two constables placed at Jáipur to look after pilgrims; (7) Umarpur, with a force consisting of 1 sub-inspector, 2 head constables, and 12 constables. In the Madahpurá Sub-Division, (8) Madahpurá, with 1 inspector, 1 sub-inspector, 2 head constables, and 16 constables; (9) Kishenganj, 1 sub-inspector, 2 head constables, and 12 constables. In the Supul Sub-Division (10), Supul, consisting of 1 inspector, 1 sub-inspector, 2 head constables, and 16 constables, with a frontier post at Dagmárá in charge of a force similar to that of Bhímnagar. (11) Bangáon, 2 head constables, and 8 constables; (12) Pratápganj, with 1 sub-inspector, 1 head constable, and 10 constables; there are also 1 head constable and 6 constables stationed at the Bhímnagar frontier posts on the Nepál boundary. The remainder of the Regular Police are employed on the following services:—Magazine guard, 1 head constable and 4 constables; guard at the Magistrate's Court, 1 inspector, 3 sub-inspectors, 6 head constables, and 20 constables; guard at the District Jail, 2 head constables, and 28 constables; guard at the Central Jail, 2 head constables and 34 constables; guard of the

Bhágalpur Treasury, 2 head constables, and 12 constables; guard of the three Sub-Divisional Treasuries, 3 head constables and 12 constables; guards of the two lock-ups of Bánká and Madahpurá, 2 head constables and 11 constables; reserve in the lines, including men sick and on leave, 1 inspector, 2 sub-inspectors, 8 head constables, 76 constables, and 1 drill instructor.

JAIL STATISTICS.—There are two main jails in Bhágalpur, viz., the District jail, with two lock-ups attached, at the headquarters of the Bánká and Madahpurá Subdivisions; and the Central jail for prisoners whose term of incarceration exceeds one year. There is no lock-up at Supul, but prisoners are kept in the guard-room of the police station, and sent on as soon as possible to Madahpurá. The Government regulations require that prisoners shall not be detained longer than a fortnight at a subdivisional lock-up, before being sent into the District jail; from which again, in case of their sentences extending to a year or more, they are removed to the Central Jail. The District Jail is built on the ordinary plan, and requir[illegible] no special description. The Central Jail is at the present time (1875) still incomplete. It was commenced in 1869, and its construction had cost, to the end of 1874, £24,860. It is of the form of a diamond, with the major axis running north and south, each side measuring 1180 feet. The north and south corners are cut off by walls running east and west from the centre of the main walls, so that the centre and main portion is a perfect hexagon. In this the whole of the native male prisoners are confined in twelve barracks, which are included in six wedge-shape yards radiating from the centre of the whole jail. Within each yard there are workshops, cookhouses, and wells, so that entire segregation of the different classes of criminals can be effected. The whole of the central enclosure is not completely filled by the yards, two spaces, somewhat larger than the yards, being left to the east and west, in which some solitary cells will be built, and which will also be partly left open for the purposes of freer ventilation, an free passage being provided to all parts of the jail for the east and west winds, which are the most prevalent. In the northern triangle, cut off from the diamond by the inner wall above mentioned, is situated the male hospital, with a cook-house, store-house, and dead-house. The southern triangle is divided into five minor compartments, the most southerly of which is the female hospital, the others containing two prison wards and workshops for women and boys, and one for Europeans. The jail is intended for a population, exclusive of those

confined to hospital, of 993 souls, consisting of 902 adult native males, 60 females, 26 boys, and 5 Europeans. The hospital for men contains 90 beds, and that for women 10 beds. There are besides 20 solitary cells. The jail is protected by a guard of regular police, consisting of 1 Sub-Inspector, 3 head constables, and 54 constables; and the prisoners are supervised by a body of paid warders.

The following figures are taken from the Annual Administration Report of the Inspector General of Jails for the year 1872-73; and from a return specially prepared in the Inspector General's office, showing the jail population of the District, cost of maintenance, value of jail labour, etc., for the years 1857-58, 1860-61, and 1870-71. In making comparisons with other Districts, the figures for these three early years may be taken as an index of the crime of the District. In following years, however, it must be remembered, in the case of the District Jail, that a large number of its criminals have been transferred to the Central Jail to work out long term sentences. Similarly, it is impossible to take the number of inmates in the latter jail as a guide to the criminal population of Bhágalpur, in as much as a large and, with the figures at my disposal, indeterminable number of prisoners are constantly being drafted in, from the over-crowded jails of Nadiyá, Murshidábád, Purniah, and other Districts. The figures for the early years are not, however, without a considerable element of uncertainty, in consequence, principally, of a faulty system of returns. Since 1870, an improved form of returns has been adopted, and accuracy is believed to have been obtained.

In the year 1857-58, the first for which statistical materials are available, the daily average number of prisoners in the Bhágalpur jail was 494; and the total number of admissions of all classes of prisoners, civil, criminal, and under trial, 1787. The discharges were as follow:—Transferred, 189; released, 1207; escaped, 12; died, 117; executed, 9; total, 1534. In 1860-61, the jail returns show a daily average prison population of 299, the total number of admissions during the year, under all heads, being 713. The discharges were:—Transferred, 65; released, 638; escaped, 12; died, 51; executed, 1; total, 767. In 1870, the daily average jail population was 431; and the total number of prisoners admitted during the year 1296, of whom 947 were admitted direct, and 349 were transferred. The discharges were:—Transferred, 29; released, 1017; escaped, 21; died, 7; executed, 1; total, 1075. The Report of the Jails of the Lower Provinces for 1873 gives the following figures for that year, the

last for which returns have been published. The daily average number of prisoners was 308, of whom 8 were civil prisoners, 15 under-trial prisoners, 244 labouring convicts, and 41 non-labouring convicts. Amongst these there were 9 women. The total number of prisoners admitted during the year were 937, of whom 232 were from other jails on transfer. The discharges were:—Transferred, 191; transported, 10; released, 559; died, 44; executed, 3; total, 807.

In 1872, the daily average number of convicted prisoners in the Central Jail was 777. There were no civil or under-trial prisoners, and there is no accommodation for the reception of such. At the beginning of the year there were no prisoners in this jail, but during the year 1247 were transferred to it from other jails, whilst 78 were transferred from it. As the least period for which a prisoner is confined in this jail is a year, there were no releases during the year; there were 3 escapes and 15 deaths. In 1873, the daily average number of convicts was 910; 617 were transferred during the year from other jails, and 121 to other jails; there were 110 deaths, of which 44 were caused by cholera. No female prisoner was an inmate of the jail either in 1872 or 1873.

Jail Mortality.—The unsanitary condition of the Bhágalpur Jails has been repeatedly rendered conspicuous by a heavy mortality amongst their inmates. In 1857-58 the admissions to hospital amount to 99·33 per cent. of the mean jail population, that is, nearly every person in the jail passed through the hospital. In the same year, the death-rate was 23·68 per cent., or very nearly one in four of the jail population, which for a daily average of 494 prisoners, gives the excessive total of 134 deaths. In 1860-61, the percentage of admissions to hospital rose to 425·75 per cent., in other words, everyone of the jail population was in hospital more than four times during the year. The death rate was, however, a little lower, being 17·05 per cent., or 50 deaths in a total daily strength of 299. During the last four years of the following decade, there was a considerable improvement in health, the hospital admission rate for 1870-71 having fallen to 33·17 per cent., and the deaths to 1·62. In 1868, during this temporary lull, the medical officer made the following report, which gives some further figures illustrating the previous condition of the jail: "No such healthy year has been known. Both the admissions into hospital and deaths have been fewer than in any previous year. One man died out of hospital, one from cholera, one from sheer old age, and

the total deaths were six, so that from all ordinary diseases put together, only three persons died. There was an epidemic throughout the year; and the jail was, I think, on the whole, healthier than the town. The following shows the admissions and deaths of the year as contrasted with the three previous years, in all of which I had medical charge:—1865, admissions 422, deaths 12; 1866, admissions 432, deaths 27; 1867, admissions 390, deaths 15; 1868, admissions 229, deaths 6: total for four years, admissions 1473, deaths 63. Total for four previous years from 1861-64, admissions 2358, deaths 160; while in one year 1855, the admissions were 734, and the deaths 179. In old times this jail was crowded with prisoners—the roofs were low and arched like bomb-proof barracks, and the conservancy was bad. Now the conservancy is very good; the jail is not overcrowded; the old roofs are gone, and the wards are nearly all 19 feet high, with square roofs. I attribute the still further improved state of the prisoners in 1868 to two circumstances,—1st, prices have been low and work abundant, and prisoners have, as a rule, come into the jail in better condition than usual; and 2d, the Behar diet scale was introduced in February last, for all labouring prisoners whose term exceeds six months." The medical officer further stated that he had not known a single person to weigh 2 *maunds* (11 stones 6 lbs.) on admission. Women, as a rule, weigh less than one *maund* (5 stones 10 lbs.). The average weight of all is a trifle under 1 *maund* and 9 *sers* (or 7 stones English weight). It is clear that such people could not afford to lose weight; and although the Behar diet is much more expensive than the Bengal one—as *attá* is considerably dearer than rice—it was continued. The men who fell off most were the hill men from the Santál Parganás. In one case four men lost 52 lbs. in a little over two months, although not one of them had ever been in hospital, or once complained of sickness. He adds, "I hope that this jail has finally lost its bad pre-eminence as the most unhealthy jail in Bengal, in which words it was spoken of by the Inspector-General of Jails, in his Annual Report for 1857. Its former mortality was 26 per cent. per annum on its strength, while for four years past it has only averaged 4·6 per cent., and in 1868 under 2 per cent."

Unfortunately, these anticipations have not been realised, as may be observed from the fact already mentioned, that in 1873 there were 44 deaths to an average daily population in the jail of 308, or 12·08 per cent. It is, however, explained that the majority of these deaths

took place amongst "moribund prisoners," as the jail superintendent describes them, from the Central Jail, where cholera and scurvy were prevalent, and from which 87 prisoners were transferred to the District Jail, confessedly in consequence of their being in a state of health rendering them incapable of work. In 1872, the death rate was only 7·23; and as penal labour had been much more largely exacted from convicts in 1873, it was thought that this change might have tended to the great increase of mortality. The Jail Superintendent differed from this view, for the following reason given in his Report for the latter year. In 1872, there were two flour-mills and two oil-mills, with a daily average of 7·8 men employed in them; the death-rate of the jail was then 1·88. In 1873, the number of oil-mills was increased to six, and the wheat-mills to twenty-two, thus giving employment to a daily average latterly of 52 men, a number which was very constant throughout the year, because the demand for flour by the local native Regiment, and for oil in the Central Jail, seldom or never varied. The daily tasks were as severe as in other jails, being a *maund* of wheat and 10 *sers* of mustard-seed. Leaving out of account the moribund prisoners from the Central jail, who never did any of this labour, the rate of mortality was 3·26, including two fatal cases of cholera. Two of the deaths took place among the men employed in wheat-grinding, one of which was clearly caused by the man's eating uncooked wheat when the work-overseer was not looking, an excess which brought on peritonitis, of which he died in three days. Wheat grinding is so far injurious that it tempts prisoners to eat wheat, which sometimes causes severe irritation of the bowels. Apart from this, the actual labour in grinding tends to increase weight and develop muscle.

During its short existence, the Central Jail has not obtained a reputation for healthiness. In 1872, the year it was opened, the death-rate was only 1·39 per cent., against was 5·34 in the jails of Bengal and Behar generally; but in 1873 the rate of mortality rose to 12·08, as compared with 4·85 in other jails. The very unhealthy condition manifested in this and other jails of Behar, induced the Government in January 1875 to issue a Commission to inquire into the cause of the mortality. The following are some of the remarks of the Commission on the Central Jail of Bhágalpur: "This Jail is still in an unfinished state, and several important deviations from the original plan have been made. There are twelve barracks now occupied, each having beds for 74 male adult prisoners. These are dis-

posed on either side of the central path in six enclosures, three on either side, with two long barracks in each, 187 feet long by 20 broad. There were 760 male prisoners, including 13 boys, in confinement. The hospital accommodation for men is also ready. Two of the barracks now occupied, viz., Nos. 3 and 4, are of unbaked clay, the remainder are of burned bricks set in mud and faced with mortar. The plinths of none of them are sufficiently raised above the surface level, and in all of them indications of damp may be seen on the walls—in some to the height of three and even four feet. No. 7 barrack is the best raised, and in it the indications of damp are least apparent. The floors of all are composed of earth thrown in and beaten down. There are two barracks for female prisoners calculated to accommodate 30 in each. The hospital for them is in an enclosure behind. By some curious mistake, the breadth of this building is two feet less than the barrack for the healthy. The same mistake has been made in the hospitals for male adults; the breadth of these is 18 feet, while that of the barracks is 20. The general appearance of the prisoners, as it would be natural to expect among specially selected men transferred from other jails, was better than in any of the District jails inspected. Still, even among such transfers, only 42 out of 65 who had been there less than one month, could be pronounced to be in good health; the other 23 indifferent. We were surprised to find no less than 85 men over 45 years of age; of these 42 were in good health, 41 indifferent, and 2 in bad health. Of 495 under 45 years of age, 321 appeared to have good, 171 indifferent, and 3 bad health. This, however, does not include the hospital, in which we found 51 actually sick and 26 convalescents, equal to over 10 per cent. of the total population. Most of these men were jaundiced and anæmic. Forty-five deaths occurred last year in an average strength of 809, which gives a mortality of 55 per thousand. Of these deaths 25 were from cholera, 6 from dysentery, and 3 from diarrhœa. In 1873 the mortality was more than double. With an average strength of 910, there were 110 deaths, equal to 120 per thousand. Of these, no less than 44 were from cholera, 26 from dysentery, and 24 from diarrhœa. This state of matters in a newly-built and still unfinished jail, having for its inmates prisoners specially selected as being able-bodied and below 45 years of age, is sufficiently startling. For probable causes we assign among others; 1st, barracks faultily constructed both as to size and ventilation; 2d, insufficient clothing in the cold weather; 3d, having to work from 6 to

10 in the morning after too long abstinence from food. With reference to this last point, we learned that from 5.30 to 6 P.M., the time of issue for the evening meal, until 10.30 to 11 A.M., the hour for the morning meal, an interval of 17 hours, the prisoners have no food; and as a matter of course the first portion of the day's work, performed on an empty stomach, must be extremely exhausting. To obviate so long a fast, we recommend that either after the evening meal or early in the morning, an allowance of ¼ lb. of parched grain be given to every prisoner employed on hard work in connection with the building operations; or, better still, let them have their breakfast before going to work, and the parched grain to eat at midday during the hour of relaxation from work."

JAIL DISEASES.—Dr Baillie, the civil surgeon and visiting officer of the jails, whilst recognising the above circumstances as aggravating causes of disease, assigns as the proximate source of mortality an endemic of jaundice and scurvy united, and often concealed under the appearance of anæmia and bowel complaints. I extract part of his report for the year 1874, which exemplifies to some extent the general anæmic condition of the people of the whole District. "I found a considerable number of men returned as 'attending hospital,' who were really under medical treatment. Of the causes of sickness, diarrhœa and dysentery form the largest part; by these two affections, 160 cases, or more than 25 per cent. of the whole admissions, were caused. This number is, however, far less than in the previous year, when there were 249 admissions, while the deaths were only 9, or less than 6 per cent. in 1874, against 50 or 20 per cent. in the previous year. The affection was not generally in an acute form; and, except when complicated by affections of other organs, or by conditions affecting the general health, did not prove obstinate. The disease which caused the next largest number of admissions was ague, of which 111 cases are shown. It was prevalent also in the rainy months, and was of a mild ordinary character, no deaths being attributable to it; 83 cases, and 26 deaths, are returned as due to cholera, which appeared in an epidemic form also in the months of July, August and September. Jaundice is returned for 44 admissions and 2 deaths, and with it I propose to consider cases under the following heads—General debility, 4 cases and 2 deaths; ascites, 4 cases and 1 death; scurvy, 3 cases and 1 death; remittent fever, 1 case and 1 death; and pulmonia, 1 death, which was first admitted as ague and jaundice. These 66 cases include a form of

disease which has been prevalent for a long time past; and there is reason to think that a considerable portion of the cases returned as ague, dysentery, and diarrhœa are cases of a similar character. Jaundice, as a separate affection, is first noted in the returns in the end of 1872, one case having been admitted to hospital in September of that year, and 30 more in the three following months; in 1873, 34 cases were admitted, and in the year under report there are 44. All these are cases in which the characteristic symptom, the discoloration of the conjunctivæ, was well marked; but a much larger number of cases occur in which there is nothing more than an olive-tinted pearly condition of that membrane, and on turning down the lower lid, it is found pale and bloodless to a greater or less extent. This milder condition affects a very large proportion, probably 50 per cent. of all prisoners in the jail. In this stage of the affection, the men do not suffer materially in physical condition; in fact, if well fed, and not required to labour, they sometimes improve materially in condition, but, after an uncertain period, other symptoms appear. Either actual jaundice becomes markedly developed; or, more commonly, the men apply to be admitted to hospital on account of general weakness, slight attacks of ague, or affections of the bowels, dysentery, and colic. The cases returned as anæmia, general debility, dropsy, and ascites are a still later stage of the same affection, in which one or other set of symptoms specially predominates; and, as might be expected, pthisis pulmonalis, in one form or another, is not unfrequently found to be associated with it. The symptoms of the affection are, in addition to those already mentioned, marked dryness of skin, extreme languor, disinclination for food, colic, high-coloured urine, loss of weight. In many cases I have found on the labour tickets records of punishment for short work at distant periods, which I have no doubt often indicate the commencement of the disease, and real inability to complete the full task rather than to the neglect to which it has been attributed. As the anæmia increases, dropsy is exceedingly likely to be developed in the mildest form, as slight adama of the lower extremities only, or as general dropsy or ascites in the more advanced forms. A very intractable form of diarrhœa usually sets in at last, and is the proximate cause of death. The affection of the gums, returned as scurvy, appears to be a development of the same affection, only in a somewhat different direction. On the 20th December last, when I examined the mouths of 510 men who were paraded for inspection,

I found 229 of them with the gums either blue, spongy, bleeding, ulcerated, or with discharge of purulent matter from them; and a considerable number with sores on the insides of the cheeks and lips. This affection is very often associated with the jaundiced condition, though frequently also it exists separately. The post-mortem appearances in the cases of those who died are anæmic to a most marked extent. I have noticed that, in some cases, blood that escaped ran over the table, leaving scarcely any red mark at all, and was extremely fluid. The general bloodlessness of the various organs was constantly noticed. Intense yellowness of every white tissue in the body was frequently very marked, sometimes to an extent altogether out of proportion to the similar condition of the conjunctivæ. The fluids were also deeply tinted in the pericardium, the peritoneum, the membranes of the brain, and often in the pleura. In addition to these general conditions, more or less ulceration of the large bowel is almost always found; and other appearances referable to old disease of the lungs, pleurisy especially, have been frequently observed. On the other hand, the absence of active disease, as of the liver or spleen, has been repeatedly noticed. The spleen is perhaps even less frequently found enlarged than is usual in post-mortem examinations of natives; and the liver, though often noted as 'gorged with bile, somewhat congested, of nutmeg appearance,' &c., does not afford evidence of long standing disease. The gall bladder is usually found to contain more or less bile; but in no case has any obstruction to the ducts been found, though frequently sought for. In investigating the causes of the disease, the results of the *post-mortem* examinations soon led to the conclusion, that it is altogether independent of any acute affection of the liver or spleen. The sanitary conditions in which the prisoners lived were next examined. Among the unhealthy conditions detected were defective drainage, exposure to atmospheric changes, imperfect conservancy, bad clothing, food of inferior quality, constant labour, foul air from over-crowding,—sufficient causes, certainly, to account for almost any amount of disease, but not adequate to explain the peculiarities of the special disease under consideration. The marked improvement, however, which followed the use of the potash salt, led me to the consideration of a defect in that particular element of the diet. Potash is said to be the salt specially required for the formation of the formed tissues and blood corpuscles. This last point seemed especially important, as confirming my idea that the different symptoms of the affection,—the jaundice, anæmia, and affection of

the gums—were but different results of some general cause; and I have now no hesitation in asserting scurvy, modified by certain insanitary conditions, to be that cause." Dr Baillie draws attention also to the fact that the greater part of the vegetables used are species of the natural Order Cucurbitaceæ, "which are well known to be almost worthless as food, and entirely so as antiscorbutics." The injurious effect of exposure to the sun, in the case of prisoners employed as masons and bricklayers in the construction of the jail buildings, is shown by the per-centage of sick being in that class 109, as against 52 in the case of carpenters, and 45 in the case of cooks, who both work under cover.

Cost of Jail Maintenance.—The average cost of maintenance of each prisoner in the District Jail of Bhágalpur, including rations, establishment, hospital charges, clothing, contingencies, and all other expenses except the prison police guard, is returned as follows:—In 1857-58, it was £4, 16s. 4½d. per head; in 1860-61, £4, 7s. 8¾d.; and in 1870-71, £3, 15s. 5¼d. The cost of the jail police guard in 1870 amounted to an average of 15s. 2d. per head, making a gross charge to Government in that year of £4, 10s. 7¼d. per prisoner. The Inspector General of Jails, in his Report for 1873, returns the total cost of the Bhágalpur District Jail, including police guard, but excluding the expenses of alterations and repairs, and the cost of the manufacture department, at £1444, 18s. 7¼d., or an average of £4, 13s. 10d. per prisoner. This total includes £825, 16s. 10d. for diet, or a dietary charge per head of £2, 13s. 7½d.; and £474, 0s. 9½d. for the jail establishment, or an average of £1, 10s. 9½d. per prisoner. The cost of the police guard, which is included in the general police budget of the District, was £254, 8s. Excluding this amount, the total cost of the jail for 1873 was £1487, 16s. 7½d.

In 1873, the average cost of maintenance per prisoner in the Bhágalpur Central Jail, including rations, establishment, clothing, hospital charges, police and contingencies, was £5, 2s. 5d. The total cost of the Central Jail in that year was £4659, 10s. 7d., of which £2382, 9s. 11d. was for rations, giving an average annual dietary charge per prisoner of £2, 12s. 4¼d. The cost of the establishment was £1869, 2s. 5½d., or at the average rate of £2, 1s. 1d. per head of the jail population. This is exclusive of public works or building and repairing expenses, which amounted, according to the Inspector General's Report, to £5813, 2s. for the year. The cost of the police guard, which is also included in the District police budget, was £301, 4s.

JAIL MANUFACTURES.—An increasing proportion of the expense of the jails is recovered by Government in the form of the profits derived from jail manufactures. In 1857-58, the financial results of the prison manufactures in the Bhágalpur District Jail were as follows:—Value of articles sold, £156, 6s. 0¼d.; value of labour employed for public purposes, £134, 3s. 9d.; value of articles remaining in store at the end of the year, £57, 19s. 2½d.; total credits, £346, 9s. 5¾d. Deducting from this the sum of £4, 2s. 6½d., as representing the value of articles in store at the end of the previous year, and £178, 7s. 11d. for charges incurred during the year in the purchase of raw material and the repair of plant and machinery, the result shows an excess of receipts over expenditure of £165, 19s. 0¼d., and an average earning for each prisoner engaged in manufacture of 18s. 10d. In 1860-61, the value of articles of prison manufacture sold amounted to £803, 14s. 1¼d., which, together with £43, 14s. 8¾d., the value of labour employed for public purposes, and £140, 14s. 10¾d., the value of articles remaining in store at the end of the year, gives a total of £988, 3s. 8¾d. as the value of prison labour for the year. Deducting £36, 10s. 6d. as the value of articles in store at the close of the preceding year, and £549, 0s. 9½d. for the charges of manufacture, the result shows a net profit of £439, 2s. 11¼d., the average earning of each prisoner engaged in manufacture being £2, 17s. 6d. During the next ten years the profits from jail manufactures continued to increase; a much smaller number of prisoners were thus employed but the average earning of each was more than quadrupled in that period. The figures for 1870 are as follow:—Credits: value of articles sold during the year, £1081, 13s. 1¾d.; value of manufactured articles remaining in store at the end of 1870, £519, 14s. 2¼d.; value of plant and machinery in store at the end of 1870, £11, 13s. 3d.; total credits, £1613, 0s. 7d. Debits: value of manufactured goods and raw material in store at the close of 1869, £290, 4s. 0½d.; value of plant and machinery in store at the close of 1869, £11, 13s. 3d.; raw material, plant and machinery purchased, and all charges incurred, £740, 9s. 7d.; total debits, £1042, 6s. 11½d. Excess of credits over debits, or net profit, £570, 13s. 7½d., the average earning of each prisoner engaged in manufacture being £13, 5s. 4¾d. The average cost of maintenance of each individual prisoner in 1870 was £3, 15s. 5¼d., so that each labouring prisoner, besides supporting himself, earned nearly sufficient to support three others. The total cost of the jail in 1870 was £1682, 14s. 10d., or three times

as much as the profit on manufactures. In 1873, the total cost of the manufacturing department was £1017, 15s. 11¼d., and £1140, 11s. 1d. was remitted to the treasury as proceeds of the sale of jail manufactures, giving an actual cash profit of £122, 15s. 1¾d.; the average earning of each manufacturing prisoner being £4, 13s. 10½d., and his share of the profit 10s. 1d. Of the daily average of 244 labouring convicts in the jail during 1873, 13 were employed as convict warders, 45 on other jail duties such as cooking and conservancy, 10 on road work, 25 on jail repairs under the Public Works Department, and 122 on manufactures. Of these latter, 6 were employed in gunny weaving, 22 in grinding flour, 40 in making bricks and pounding *surkhí*, 15 in cloth weaving, 7 in oil pressing, 14 in carpet-making, 7 in making twine, and 7 in the jail garden. The Central Jail, although opened in 1872, has not yet been completed; and no works have been carried on, except such as are connected with the construction of the jail. The Superintendent reports:—"There are no manufactories of any kind carried on for the benefit of the jail, the whole of the prisoners being employed by the Public Works Department. The prisoners have made all the bricks and tiles used in the buildings. They have also excavated *kankar* and made lime, and manufactured twine and baskets. With the exception of a few paid masons and carpenters, the prisoners have executed all work in connection with the construction of the jail, including masonry, carpentry, and blacksmiths' work. The value of the prisoners' labour, supplied to the Public Works Department during the year 1874, amounted to £2296, 4s.; the prisoners were charged at 3d. a-day per head all round. They have also cultivated vegetables and condiments for jail consumption."

EDUCATIONAL STATISTICS.—The progress of education in Bhágalpur has been small, when compared with its great diffusion in Bengal Proper during the past twenty years. The number of Government and Aided Schools in the District was 10 in 1856-57, and 12 in 1870-71, showing an increase of two schools only. In 1860-61, the number was only 9. The total number of pupils, however, increased in the same period from 358 to 750. What the number of private and unaided schools was at any of the above periods, there are no statistics to show: but in 1872, according to the annexed returns, 293 such schools were in existence in the Headquarters and Bánká Subdivisions, which together contain nearly half the population of the District.

COMPARATIVE STATISTICS OF GOVERNMENT AND AIDED SCHOOLS IN BHÁGALPUR DISTRICT, FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

CLASSIFICATION OF SCHOOLS.	NUMBER OF SCHOOLS.			NUMBER OF PUPILS.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856 57	1860-61	1870-71
Government English School,* . .	1	1	1	155	192	255	18	30	63	3	2	1	176	224	319
Government Vernacular Schools,† .	9	8	8	184	149	233	33	15	105	...	...	10	182	199	348
Government Institution for Special Education,‡	...	...	1	...	...	9	...	...	9	...	...	2	...	...	20
Aided English Schools,§ . . .	...	...	2	...	...	51	...	...	12	...	...	...	...	...	63
Total, . . .	10	9	12	304	376	548	51	45	189	3	2	13	358	423	750

* Situated in the Headquarters Station of Bhágalpur.
† Situated at Bhágalpur, Colgong, Kishenganj, Madahpurá, Mahágáon, Parmeswarpur, Puráiní, and Sultánganj.
‡ The Normal School for the education of teachers for primary schools.
§ Situated at Colgong and Madahpurá. These Schools have Vernacular Departments attached to them, and the columns opposite this class of Schools show the total pupils and total cost of both the English and Vernacular Departments.

COMPARATIVE STATISTICS OF GOVERNMENT AND AIDED SCHOOLS IN BHÁGALPUR DISTRICT—*continued.*

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Amount realised by Fees and Private Contributions.			Total cost.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School, . .	326 1 0 5/8	267 13 7 3/8	417 2 6 5/8	154 9 9	222 15 6	680 7 7 1/4	480 10 9 5/8	490 9 1 1/8	1097 10 1 7/8
Government Vernacular Schools, . .	47 15 6 1/2	41 1 0 1/2	206 6 5 1/4	13 10 6 7/8	14 0 3	50 12 6	61 6 1 3/8	55 1 3 1/2	256 18 11 1/4
Government Institution for special Education,	...	...	313 1 9 1/2	...	...	...	..	...	313 9 1/2
Aided English Schools,[a]	...	...	113 7 1 1/8	...	...	129 18 6	...	...	243 5 7 1/8
Total, .	373 16 7 1/8	308 14 7 5/8	1049 17 10 1/2	168 0 3 7/8	236 15 9	860 18 7 1/4	541 16 11	545 10 4 5/8	1910 16 5 3/4

The foregoing comparative tables, compiled from the reports of the Director of Public Instruction for 1856-57, 1860-61, and 1870-71, exhibit the number of Government and Aided Schools in the District in each of those years, the number of pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources. The total cost of maintenance increased from £541, 16s. 11d. in 1856-57, to £1910, 16s. 5¾d. in 1870-71. Towards this increase, Government and the local public contributed nearly equally. In 1856-57, the cost of these schools to Government was £373, 16s. 7d., and in 1870-71, £1049, 17s. 10½d. The amount realised by fees and private contributions in 1856-57 was £168, os. 4d., and in 1870-71 £860, 18s. 7¼d. This latter increase, nearly sevenfold in fifteen years, gives evidence of a growing interest on the part of the people in the progress of education.

In 1873-74, the number of Government and Aided Schools had increased to 234, in consequence of the introduction of large changes in the system of primary education, whereby 222 schools received grants varying from 8s. to 10s. a month. By the same year, the pupils had increased in number to 5972, of whom 5273 were Hindus, 692 Muhammadans, 4 Christians, and 3 of other denominations. As to social status, the pupils were thus divided; 54 Hindus and 4 Musalmáns belonged to the higher classes; 1171 Hindus, 184 Musalmáns, 3 Christians, and 2 others to the middle classes; and 4267 Hindus, 583 Musalmáns, 1 Christian, and 1 other to the lower classes. It is significant of the apathy of the higher classes in the matter of education, that, out of 58 higher class pupils attending these schools, 32 were to be found in the Lower Vernacular Aided Schools. The following statement of schools in 1873-74 is taken from the Annual Report of the Educational Department for that year. It exhibits the state of public instruction in a somewhat different form from the foregoing, and indicates, besides the number of unaided schools and their pupils in the District, the average attendance, the number of masters, and the total average cost of each pupil's education, together with the part of it borne by Government.

Statistics of Schools in Bhágalpur District for 1873-74.

Description of Schools.	Number of Schools on 31st March 1874.	Number of Pupils attending on the 31st March 1874.	Average attendance.	Number of Masters.	Receipts. Fees and Fines. £ s. d.	Receipts. Government Grant. £ s. d.	Receipts. Local Subscriptions. £ s. d.	Total cost. £ s. d.	Average cost to Government of each pupil. £ s. d.	Total average cost of each pupil. £ s. d.
(i) *Higher Schools*—										
Government,	1	397	328	15	709 9 2¼	551 4 6⅝	...	1,112 0 7⅝	1 7 9⅜	2 16 0¼
(ii) *Middle Schools*—										
Aided English,	3	144	95	6	26 14 8⅝	76 2 10⅝	139 1 10½	231 19 5⅜	0 13 4¼	2 0 8¼
Unaided English,	4	188	144	9	3 7 0	...	151 2 0	154 9 2⅜	...	0 16 5⅛
Government Vernacular,	7	400	328	5	72 9 5¼	191 19 8⅛	5 4 0	269 13 1⅛	0 9 7⅛	0 13 5¾
Total,	14	702	567	20	102 11 1⅞	268 2 6¾	295 7 10½	656 1 9½	...	...
(iii) *Primary Schools*,										
Aided,	222	5,001	4088	233	218 7 1⅞	649 0 4⅛	37 9 6	904 17 0	0 2 7⅛	0 3 7⅜
Unaided,	5	96	82	6	27 13 9	...	7 15 0	35 8 9	...	0 7 4½
Total,	227	5,097	4170·5	239	246 0 10⅞	649 0 4⅛	45 4 6	940 5 9	...	...
(iv) *Normal Schools*—										
Government,	1	60	34	4	5 12 6	385 5 0⅞	...	390 17 6⅞	6 8 4¾	6 10 3
(v) *Girls' Schools*—										
Unaided Girls' Schools,	1	14	8	2	...	...	41 19 8	41 19 8	...	2 19 11⅝
Total Government and Aided	234	5,972	4873	263	1,032 13 0	1,853 12 6⅜	181 15 4⅛	2,909 7 9⅜	...	...
Total Unaided,	10	298	234	17	31 0 9	...	200 16 8	231 17 7⅜	...	..
Grand Total,	244	6,270	5107	280	1,063 13 9	1,853 12 6⅜	382 12 0⅛	3,141 5 4¾	...	...

The total number of schools in Bhágalpur District in 1873-74 was 244, attended by 6270 pupils, showing one school to every 177 square miles of area, and to every 7484 of the population, attended by a student from every 291 of the population. Excluding the one girls' school, attended by 14 pupils, there remain 243 schools for the male population, attended by 6256 boys. Taking the male population, as given by the Census of 1872, at 917,183, this gives one school for every 3774 males, and one boy attending school for every 146 of the male population. It will be observed that, in the statement for 1873-74, the number of unaided primary schools is given as 5. These 5 schools represent only those that submitted themselves to inspection by the educational officers, and supplied returns of their attendance of pupils and their courses of study.

HIGHER CLASS ENGLISH SCHOOLS.—There is only a single school of this description in Bhágalpur District, which is, however, one of the oldest in Behar, having been founded in 1837. Its first year of healthy life seems to have been 1856-57, judging from the tuition fees, which were £150, 16s. in that year, as against £114, 9s. in the previous year, and £78, 2s. in 1854-55. There were 176 pupils on the rolls at the end of 1856-57, of which 155 were Hindus, 18 Musalmáns, and 3 Christians. Of the Hindus there were 64 from Bengal, and 91 from Behar. On these figures, the Local Committee remark:—"Considering the population of the town of Bhágalpur, which, by a Census taken about the beginning of January 1857, was estimated to be 52,242, the proportion of boys studying in this school appears to be too small, being not even one per cent.; and, making every allowance for the other educational establishments in the town, the number of boys who ought to be at school does not come even to one-sixteenth part of the proportion allowed in England. The number of houses in the town is recorded to be 7326, so that about two boys only from every hundred houses attend the Government school." The number of pupils rose from 360 in 1871-72 to 386 in 1872-73. The average daily attendance was 312 in 1871-72, against 272 in 1872-73; and the fees realised amounted to £716, 13s. 9¾d., against £630, 5s. 1½d. A fine new school-building was opened on the 1st April 1872; but the accommodation it affords is already insufficient for the annually increasing number of pupils. The proportion of Muhammadans to Hindus in 1872-73 was 1 to 5; whilst in the middle vernacular school of the town, Muhammadans were to Hindus as 5 to 4. About 64 per cent. of the pupils were Hindustánís

of Behar, and 35 per cent. Bengalís. Only 12 pupils, all Hindus, belonged to the upper classes of society; 41 belonged to the lower classes; 313 to the middle classes. Five-twelfths of the whole school were the sons of Government servants; four-twelfths belonged to the trading and humbler professional classes; and the remaining three-twelfths, or 25 per cent., were of the peasant order. There were only two or three boys belonging to the very lowest classes. Of 307 Hindu boys, 143 were Káyasths, 103 Bráhmans, 24 Nabasáks, 11 Khatrís, 9 Baidyas, 3 Kaibarttas, some 5 or 6 Agarwálás, 1 Sonárbaniya, 2 Doms or Chandáls. Of 78 Muhammadans, 75 were Sunís, and only 3 Shias; of the former, 9 were Bengálís. The head-master complains of the indiscriminate admission of pupils of all ages—boys of 6 and 7 in the lowest class, and grown men of 24 in the highest class. Young men of 16 sit on the same forms and learn the alphabet with children. Sanskrit is taught in the first three classes only; in all the others the Hindus read Hindí in the Nagrí character, and the Muhammadans simple Hindustaní in the Persian character, besides Persian or Arabic. Six students passed the University Entrance Examination, 2 in the second division, and 4 in the third. All were Hindus—5 Bengalís and 1 a Beharí. The cost of educating each boy was, in 1872-73, £2, 9s. 10d. for the year, of which four-fifths are contributed by the parents, and only one-fifth by the Government.

Middle Class English Schools.—In 1873-74 there were three aided middle English schools at Colgong, Madahpúrá, and Bánká; and four unaided at Barárí, Sonbarsá, Parmeswarpur, and Supul; the aggregate number of pupils was 302, of whom 114 were in the aided and 188 in the unaided schools. Colgong school had improved, there being 60 pupils against 30 in the previous year. Of 39 pupils in Bánká aided school, 31 were Hindus of the higher castes, 1 was a Muhammadan, and 7 belonged to the lower castes. One boy passed the Minor Scholarship Examination in the third grade. The Barárí unaided middle school is supported by Bábu Harimohan Thákur. The number of pupils was 109, against 98 in the previous year. Of eight students who went up to the Minor Scholarship Examination, seven passed in the third grade.

Middle Class Vernacular Schools numbered only seven in the whole District in 1872-73; they are attended by 300 pupils, and are all supported by Government. The school at the Headquarters town of Bhágalpur stands first, the average daily attendance in 1872-73 being

143 against 115 in the previous year. More than half the pupils consist of Muhammadans. They are not so well off as the Hindus, and consequently frequent the vernacular school, in which instruction up to the standard of the second class of a higher English school is obtained at about one-eighth of the cost of the English school, the fees ranging from 3d. to 1s. 6d. a month in the former, as against 2s. to 5s. in the latter. The cost of books in the English school is also considerably greater. The Inspector remarks:—"The aversion felt by many Muhammadans for the language of an alien race who profess a different creed from theirs, is another powerful reason for their preference of the vernacular school, which thus performs the function of educating an important section of the people who would otherwise go without any education at all, unless the badly taught Persian of the *maktabs* can be called education." Amongst the outlying middle vernacular schools Puráiní is the best, and Sultánganj comes next. In commenting on the improvement of the Parmeswarpur school under a new master, the inspector writes:—"The inhabitants believe in him because he knows Sanskrit, and hence the improvement in attendance. I fear the recent abolition of Sanskrit in our training-schools will be followed by loss of esteem and popularity of our teachers, and therefore of our schools. Hindus no more believe in a teacher ignorant of Sanskrit, than the English would believe in a teacher who did not know Latin and Greek." The unhealthy climate, and the want of roads preventing inspection, are assigned as the causes of little progress being made in the northern parts of the District.

PRIMARY SCHOOLS.—In the Headquarters Sub-division there were reported to have been, at the time the Census was taken in 1872, about 129 *páthsálás*. Later on in the same year, when the new system of primary education was introduced, only 72 of these and 7 *maktabs* could be discovered; of those found, 56 schools, attended by 2280 boys, have been admitted to the benefit of the new grant-in-aid rules and subjected to Government supervision. The *zamíndárs* everywhere came forward and supplied school-houses; and in many instances, the villagers consented to increase the Government grant to the *gúrús* or teachers, either in kind or in money. Prompt payment of the teachers' stipends was specially attended to, and there was no difficulty in getting them to send in monthly statements of the boys attending their schools. The Census showed 164 schools in the Bánká Sub-division, the existence of most of which was verified by

special inquiry; and the full allotment of 48 aided *páthsálás* were established in this Sub-division. The average number of pupils in attendance exceeds that in the Headquarters Sub-division. Thirty-eight *páthsálás* were allotted to the Madahpurá, and 35 to the Supul Sub-division. In many villages, parents objected to send their children to school, as they could not afford to lose the value of their labour. During the sowing and reaping season, from June to August, and again during November and December—that is, for fully five months in the year—the attendance is very small, as the greater number of the boys are wanted in the fields. Hence, the question arises whether the teachers should receive any salary from Government during this long period. A valuable suggestion was made by the Inspector, that their salary should be continued to them, provided they attended the training-school for masters of primary schools at Bhágalpur during this season of enforced idleness. A more serious evil was at first reported, in the withdrawal at many schools of fees heretofore paid to the teacher, on the ground that he was recompensed by Government. This difficulty has since been overcome, and teachers now receive some fees, if not such large ones as formerly.

NORMAL SCHOOL.—There is only one school of this description in the District. It is in the town of Bhágalpur, and is attended principally by Beharís, who in turn pass out from the school to become village *gúrús* or schoolmasters. In this way 11 young men found employment in 1873, and 13 in 1874. Under the new organisation of these schools throughout the whole of Bengal in the latter year, Bhágalpur Normal School was raised from being a second grade to be a first grade school. However, down to the end of that year, under the special orders of the District School Committee, the higher course of studies laid down for a school of the first grade had not been introduced. The new arrangement, however, supplies a larger grant and the ability to employ a better class of teachers. The average attendance during the year was only 34; but on the last day of the educational year, 60 pupil-teachers were borne on the rolls, of whom 8 were Muhammadans. Gymnastic apparatus are in use in this school, and the boys are also regularly drilled.

GIRLS' SCHOOLS are very rare, the natives of Behar looking with the greatest suspicion on female education. The little that has been done is due to the efforts of a few Bengalí gentlemen. The following paragraphs are quoted from the Report of the Inspector for 1873-74:—"There is one native girls' school in this District, under native

managers, located at the Sadr station, for which a grant of £2, 16s. has been sanctioned by Government. It is attended by 13 Bengalí girls and 1 Behari. The girls read the Bengalí Primer, Geography of India, and Arithmetic; they are taught needlework besides. When the Deputy Inspector visited the school, he found six present, of whom one worked a sum in long division very quickly." The Baptist Missionary Girls' School at Bhágalpur is thus described:—"The girls' school is a striking feature in this establishment. It is filled with neatly dressed, orderly, bright-looking native girls, who read and write and explain in their vernacular. They can use both the Nagrí and the Roman characters; and they have been trained to do everything for themselves, cooking their own dinners, preparing their own fuel (*uplah*), grinding their own corn, cleaning their own rice, keeping clean and tidy their rooms, cutting out and sewing their own clothes, &c., and not only for themselves, but also for the younger girls and for the boys' school. The boys repay the obligation by doing rougher work, as carpentry, gardening, &c. They are also exercised in singing and part-singing, which they evidently enjoy. The infant girls' school is also well disciplined and orderly, and the pupils are proficient in the use of the arithmeticon. I was pleased to hear a blind girl read out of a book, which she did fairly. The school has 57 orphan girls. They are taught fancy work, as carpet work, knitting, tatting, crochet, &c. Twenty of the girls spontaneously set themselves to do some work of this character during their leisure hours, rising early and sitting up late, and finishing, in the course of two years, a quantity of work which fetched £9, 10s. It was their contribution towards the purchase of two steel bells for the church."

AN EDUCATION CENSUS was carried out in this District, on a limited scale, in the beginning of 1874. Two considerable and thriving villages were taken in each Subdivision, in one of which there was a good primary school and in the other none. The Census was carried out in one village after the other, in the presence of the subdivisional officer.

Bhágalpur Subdivision.—Puráiní, in *parganá* Bhágalpur, which has an aided primary school:—Population of the village, by the Census of 1872, 1037 men, 1219 women, 622 boys, 502 girls; total, 3380. Number of children of school-going age, that is above six years and under sixteen, 299 boys, 105 girls; total, 404. Number of children actually attending school, 41 boys. Number of population who, without having attended school regularly, can read or

write any language or can count, 62 men and 2 boys; total, 64. Number of residents in the village who can read and write Hindí, 13 men. Isapur, otherwise called Chonrarh, in *parganá* Chhái, in which there is no school,—Population of the village, by the Census of 1872, 754 men, 967 women, 404 boys, 358g irls; total, 2483. Number of children of school-going age, that is above six years and under sixteen, 261 boys, 148 girls; total, 409. Number of children actually attending school, 8 boys. Number of population who, without having attended school regularly, can read or write any language or can count, 95 men. Number of residents in the village who can read and write Hindí, 94 men.

Bánká Subdivision.—Damráon, in *parganá* Bhágalpur, which has an aided primary school,—Population of the village, by the Census of 1872, 810 men, 1001 women, 438 boys, 331 girls; total, 2805. Number of children of school-going age, that is above six years and under sixteen, 49 boys, 79 girls; total, 128. Number of children actually attending school, boys 10; girls, 1; total, 11. Number of population who, without having attended school regularly, can read or write any language or can count, 242 men, 76 boys; total, 318. Number of residents in the village who can read and write write Hindí, 364 men, 165 boys, 79 girls; total, 608. Rájápur, in *parganá* Bhágalpur, in which there is no school,—Population of the village, by the Census of 1872, 189 men, 204 women, 84 boys, 80 girls; total, 557. Number of children of school-going age, that is above six years and under sixteen, 40 boys, 1 girl; total, 41. Number of children actually attending any school, 12 boys. Number of population who, without having attended school regularly, can read or write any language or can count, 31 men. Number of residents in the village who can read and write Hindí, 29 men, 4 boys; total, 33.

Madahpurá Subdivision.—Sangarh, in *parganá* Nisankpur Kúrá, which has an aided primary school,—Population of the village, by the Census of 1872, 1297 men, 1324 women, 907 boys, 811 girls; total, 4343. Number of children of school-going age, that is above six years and under sixteen, 471 boys, 250 girls; total, 721. Number of children actually attending any school, 19 boys. Number of population who, without having attended school regularly, can read or write any language or can count, 48 men, 1 boy; total, 49. Number of residents in the village who can read or write Hindí, 48 men, 1 boy; total, 49. Ghelar, in *parganá* Nisankpur Kúrá, in which there is no school,—Population of the village, by the Census of 1872, 554 men, 538 women, 355 boys, 289 girls; total, 1736. Number of

children of school-going age, that is above six years and under sixteen, 100 boys, 51 girls; total, 151. Number of population who, without having attended school regularly, can read or write any language or can count, 8 men. Number of residents in the village who can read or write Hindí, 8 men.

Supul Subdivision.—Supul, in *parganá* Malnigopál, which has an aided primary school,—Population of the village, by the Census of 1872, 695 men, 729 women, 217 boys, 337 girls; total, 1978. Number of children of school-going age, that is above six years and under sixteen, 83 boys, 7 girls; total, 90. Number of children actually attending any school, boys, 13. Number of population who, without having attended any school regularly, can read or write any language or can count, 163 men. Number of residents in the village who can read and write Hindí, 163 men. Básbití in *parganá* Malnigopál, in which there is no school,—Population of the village, by the Census of 1872, 941 men, 928 women, 757 boys, 589 girls; total, 3215. Number of children of school-going age, that is above six years and under sixteen, 65 boys, 13 girls; total, 78. Number of population who, without having attended school regularly, can read or write any language or can count, 26 men. Number of residents in the village who can read and write Hindí, 26 men.

Postal Statistics show a rapid expansion in the use of the District Post Office. In 1861-62, the total revenue derived from cash collections from the public, exclusive of the account kept of revenue derived from official correspondence, amounted to £604, 5s. 2⅜d., and the District postal expenditure to £1415, 11s. 5¼d. There is no information to show the amount of the sales of ordinary postage stamps. In 1865-66, the total postal revenue from the public, exclusive of official correspondence, amounted to £1512, 13s. 1¼d., and the expenditure to £1715, 4s. 7⅝d. In 1870-71, the total revenue, exclusive of official correspondence, amounted to £1973, 11s. 11⅞d., and the expenditure to £1635, 18s. 4⅞d. Within these ten years, therefore, the expenditure has only increased by 15·5 per cent. The receipts for 1861-62 being incomplete, no comparison can be made except during the last five years. From 1865-66 to 1870-71, the net postal revenue has increased about 30·5 per cent. The following table, showing the number of letters, newspapers, &c., received at and despatched from the Bhágalpur Post Office, together with the postal receipts and expenditure for the years 1862-61, 1865-66 and 1870-71, is compiled from a return specially furnished by the Director General of Post Offices.

POSTAL STATISTICS OF BHAGALPUR DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Private letters	90,659	84,301	150,014	145,800	...	*
Official letters	23,901	23,525	52,495	55,423	..	...
Total letters,	1,14560	107,826	202,509	201,223	278,280	...
Newspapers	15,054	1430	15,288	1876	20,646	...
Parcels	1,974	854	1324	1071	2580	..
Books	1,171	113	2012	111	2572	...
Total,	132,759	110,223	221,133	204,281	304,078	...
	£ s. d.		£ s. d.		£ s. d.	
Sale of postage stamps	... .		691 14 9¾		692 17 4½	
Sale of service stamps	... ...		... ...		225 16 6	
Cash collections	604 5 2⅝		820 18 3½		1289 14 7⅝	
Total receipts,	604 5 2⅝		1512 13 1¼		2199 8 5⅞	
Total expenditure,	1415 11 5¼		1715 4 7⅝		1635 18 4⅜	

* Materials for this column not received.

ADMINISTRATIVE DIVISIONS.—For administrative purposes Bhágalpur District is divided into the four following Subdivisions. The population statistics are taken from the Appendix Statements i A and i B, to the Census Report for 1872. The administrative figures are taken from returns furnished by the Bengal Government.

THE SADR OR HEADQUARTERS SUBDIVISION contains a total area of 986 square miles, with 869 villages or townships, and 89,767 houses; total population 487,716, of whom 419,103 or 85·9 per cent. are Hindus; 64,474 or 13·0 per cent. are Muhammadans; 19 or ·1 per cent. are Buddhists; 408 or ·1 per cent. are Christians; and 3712 or ·9 per cent. belong to other denominations, not classified separately in the Census Report. Proportion of males of all religions in the total subdivisional population, 49·4 per cent. Average density of the population, 495 persons to the square mile; average number of villages per square mile, ·88; average number of persons per village or township, 561; average number of houses per square mile, 91; average number of inmates per house, 5·4. This Subdivision comprises the four police circles (*thánás*) of Bhágalpur, Sultánganj, Colgong and Parmeswarpur. In 1870-71 it contained 5 magisterial and revenue courts. The regular police consisted of

44 officers and 352 men, total 396; besides a rural police or village watch (*chaukídárs*) of 1072 men. The total cost of administration, including police, is estimated at £5714, 16s. The date of the formation of the first Criminal Court is unknown, but magisterial records exist from the year 1771.

BANKA SUBDIVISION was formed on the 24th December 1863, when the headquarters were transferred from Bausí. It contains an area of 1194 square miles, with 817 villages or townships, 71,495 houses; total population 381,741, of whom 344,250 or 90·2 per cent. are Hindus; 24,883 or 6·5 per cent. are Muhammadans; and 12,608 or 3·3 per cent. belong to other denominations not separately classified. Proportion of males of all religions in the total Subdivisional population, 49·7 per cent. Average density of population, 320 per square mile; average number of villages per square mile, ·68; average number of persons per village or township, 467; average number of houses per square mile, 60; average number of inmates per house, 5·3. This Subdivision comprises the three police circles (*thánás*) of Umarpur, Bánká and Katúriyá. In 1870-71 it contained one Magisterial and Revenue Court. The regular police consisted of 15 officers and 61 men, total 76; and the village watch numbered 966 men. The Collector returns the total cost of administration, police, and *chaukídárs* at £4,297, 12s.

MADAHPURA SUBDIVISION was formed on the 3d September 1845. It contains an area of 872 square miles, with 375 villages or townships, 70,893 houses; total population 391,086, of whom 365,906 or 93·6 per cent., are Hindus; 25,088 or 6·4 are Muhammadans; 54 are Christians, and 38 belong to other denominations not classified. Proportion of males of all religions in the total Subdivisional population, 50·9 per cent. Average density of population, 448 per square mile; average number of villages per square mile, ·43; average number of persons per village or township, 1043; average number of houses per square mile, 81; average number of inmates per house, 5·5. This Subdivision comprises the two police circles (*thánás*) of Kishenganj and Madahpurá. In 1870-71 there was one Magisterial and Revenue Court; a regular police of 11 officers and 39 men, total 50; and a rural police or village watch of 687 men. The Collector returns the total cost of administration, police and *chaukídárs* at £3656, 12s.

SUPUL SUBDIVISION was formed in November 1870. It contains a total area of 1275 square miles, with 678 villages or townships,

97,217 houses, and a total population of 565,747, of whom 510,690 or 90·3 per cent. are Hindus; 54,981 or 9·7 per cent. Muhammadans; 70 are Christians, and 6 belong to other denominations not specified in the Census Report. Proportion of males of all religions in the total Subdivisional population, 50·8 per cent. Average density of population, 444 persons per square mile; average number of villages or townships per square mile, ·53; average number of persons per village or township, 834; average number of houses per square mile, 76: average number of inmates per house, 5·8. This Subdivision comprises the three police circles or *thanas* of Supul, Bangáon and Náthpur. In 1870-71 there was one Magisterial and Revenue Court; a regular police force consisting of 14 officers and 57 men, total 71; and a rural police or village watch of 941 *chaukídárs*. The Collector returns the total cost of administration, police, and *chaukídárs* at £3848, 2s.

FISCAL DIVISIONS.—The following list of twenty Fiscal Divisions or *parganás* has been compiled from statements supplied by the Collector. The figures showing the number of estates, and the total revenue of each *parganá*, are derived from the Board of Revenue's Parganá Statistics, verified by reference to the original papers of Settlement in the Collector's Record Office. I have also derived much information from the reports of the Revenue Surveyors, Major Sherwell, who surveyed the District south of the Ganges, and Mr J. J. Pemberton, whose operations extended over a large part of the tract north of that river. The greater part of the historical details have been obtained from a genealogical account of the *zamíndárs* of the District, with short sketches of the rise and vicissitudes of their families, drawn up in 1787 by Mr Adair, who was then Collector. I have also brought my list into conformity with any recent transfers which have been reported to me, or which are shown on the latest maps furnished to me by the Surveyor-General; but the intermixture of *parganás*, and the uncertainty of their boundaries on the south-western frontier, may have caused some error.

(1) BHÁGALPUR contains an area of 501,473 acres, or 797·61 square miles, of which 95,057 acres, or 148·52 square miles, were transferred to the magisterial jurisdiction of the Santál Parganás in 1855. The whole *parganá* is, however, subject to the revenue jurisdiction of Bhágalpur. It contains 1191 estates, pays a Government land revenue of £13,244, 14s., and is situated within the civil jurisdiction of the subordinate Judge's Court at Bhágalpur. This *par-*

ganá includes the *tappás* of Manihárí, Barkop, and Patsunda. Its lands are much intermixed with those of other *parganás;* two entire *parganás*, Sathárí and Hazár Tukí, are situated within its boundaries, besides lands of Colgong, Kherhí, and Amlú Mutiá. Much of the area is occupied by unproductive waste land, comprising grass, scrub, and tree jungle, principally lying in its eastern and southern portions. The western tract, and the land lying along the banks of the Chándan, are highly cultivated and productive. In 1873, the Collector returned the cultivated area within Bhágalpur District at 416,425 acres, or 650·66 square miles, and the uncultivated area at 31,868 acres, or 49·79 square miles, of which 5222 acres, or 8·16 square miles, was uncultivable waste. In the south-east corner, six square miles are occupied by hills. The same amount of land is similarly occupied in the south-east in *tappá* Barkop. Near the southern frontier stands Mandar Hill, from which, Major Sherwell writes, "a fine view of the country is obtained. Looking to the north, or towards the Ganges, the eye wanders over the fertile plains of Bhágalpur, one mass of cultivation extending for hundreds of square miles, prettily varied with villages and mango plantations; but to the west and to the south, looking over *parganás* Chandwa, Passai, Chándan, Katúriyá, Dánrá Sakwárá, Handwá, far into Bírbhúm District, there is seen an uninterrupted region of jungle occupying gently undulating and rising ground, here and there broken by detached hills. It is to these jungles that the people are indebted for their bamboos, timber, thatching-grass, iron, *mahuá* petals, *tasar* silk, catechu, ploughs, carts, several dyes. During the hot weather, also, these jungles afford a refuge for the large herds of buffaloes and cattle, when every blade of grass is burnt up in the cultivated plains. To the west, the Rájmahál Hills are seen extending in an unbroken line for seventy miles, north and south; and up to their foot this *parganá* extends." The main road from Bhágalpur to Súrí or Bírbhúm traverses the Fiscal Division from north to south, and carries a yearly increasing traffic.

(2) CHÁNDAN KATURIYÁ contains an area of 116,699 acres, or 182·34 square miles, with a population of 26,439 souls. It is one of the seventeen *parganás* included in the Mahálat Kharakpur estate, which pays a revenue of £7252; and is subject to the jurisdiction of the Magistrate's and Munsif's Courts at Bánká and Bhágalpur. This is a straggling *parganá*, extending thirty-two miles from north to south, a mass of hill and jungle, high rocky grounds, ravines, gravel,

—all alike unproductive; cultivation is seen only in spots around the small and scattered Santál villages. The Chándan river rises in the south-western corner, and leaves the *parganá* on the south-east. All along its banks, iron of a good quality is smelted, giving occupation to about three or four hundred families who reside in and near the jungles, whence they derive the iron ore and the charcoal for smelting it. The process of smelting is similar to that described in the Statistical Account of Monghyr District (Vol. XV., p. 138). Veins of copper, containing lead and silver, are to be seen near the southern boundary of the *parganá;* and the waste tracts are well supplied with game, such as tigers, leopards, bears, spotted deer, *nílgái*, pigs, jungle-fowl, peacocks, hares, and partridges. A small quantity of poppy is cultivated towards the north.

(3) CHANDWA—Area, 65,359 acres, or 102·12 square miles, with 6 estates paying a land revenue of £44, 9s. 3d.; population, 52,898 souls; Magistrate's and Munsif's Courts at Bánká and Bhágalpur. About one-half of the entire area is under a very doubtful sort of cultivation, the land requiring to lie fallow for long intervals. The crops are rice, *janirá*, *gúndli*, mustard, a small quantity of cotton, and tobacco. The remaining portion of the *parganá* is covered with jungle of *sakuá*, bamboo, and low scrubby underwood. Two small dry *nálás* from the south traverse the *parganá*, affording an excellent geological section of the country, and showing the alluvial soil to be not here of any great depth. The Chándan river forms the boundary for five miles on the west, separating the *parganá* from Dánrá Sakwárá.

(4) CHHÁI—Area, 313,591 acres, or 489·99 square miles; 491 estates; 292 villages; land revenue, according to the Board of Revenue's statistics, £9010, 8s., or an average assessment of nearly 7d. an acre; estimated population, 197,470 souls; Small Cause Court at the civil station of Bhágalpur and Munsif's Court at Madahpurá. Chhái is the most southerly of the Bhágalpur *parganás* north of the Ganges; it is bounded on the north by *pargána* Nisankpur Kúrá, on the east by *pargána* Dharmpur of Purniah, on the west by *pargána* Pharkiyá of Monghyr, and on the south by *pargánas* Jahángírá, Bhágalpur, and Colgong of Bhágalpur, from which it is separated by the Ganges. It is well watered, and artificial irrigation is scarcely anywhere necessary. The principal villages are Sibganj, once a considerable mart in the Kalbaliyá, but now in large part washed away by the Ganges; Sháhzádapur, Shaikhpur, Chaman, Alamnagar,

Phulaut, Jáipur, Johár, Dharmpur, Rattí, Parmeswarpur, Budhauná, Sonbarsá, Tulsípur, Jáisinh, and Múrlí Kishenganj.

The history of this *pargána* was thus given by Mr Adair in 1787. In the middle of the sixteenth century, the whole of its area was one great waste of marsh and jungle. About this time, three brothers, named Lathí, Ghaná, and Harish, came from Hírágarh in Chutiá Nágpur, and settled in Kherhí in *pargána* Kharakpur. The family does not seem to have prospered at first in its new home; and the brothers crossed the Ganges, and settled in the Chhái *pargána* at a place where they found an image of Mahádeo. The god, pleased by this act of piety, appeared to Harish in a dream, and bade him persevere, for he would become the lord of all that country. It may be remarked that it is only Harish who has a Hindu name, a circumstance probably due to the fact that his descendants alone preserve their possessions, whilst his barbarously named brethren are almost forgotten. It cannot be doubted that the Hindu legend of Mahádeo also originated in a desire of the Hinduized offspring of Harish to conceal their aboriginal descent. Once established, the brothers collected under them a body of settlers consisting of Binds, Pásbáns, Kharwárs, Tiors, Musáhars, Markandís, Gangautás, Kaláwants, Bhars, and other castes employed in agriculture, fishing and hunting, and themselves assumed the title of Chaudharís. Soon afterwards, Lathí and Ghana, falling into arrear with their rents, disposed of the whole of their possessions in Chhái, consisting of nine villages, to Udái Sinh, called also Jasmat Khán, a Rájput and *náib* of the *ámil*. Udái Sinh afterwards became *ámil;* but, disputes arising between him and the other *zamíndárs*, they took an opportunity of the Sháhzáda, Kurím Bakhsh, passing through Bhágalpur to state their complaints, and painted the character of Jasmat Khán in such colours that an armed force was sent to apprehend him. He fled, was pursued, taken, and put to death, and his head brought to the Sháhzáda. His two sons, Krishna Das and Prayág Rái, hearing of their father's fate, took refuge in the city of Gaur, and laid their case before Kásim Sháh, King of Gaur, who, upon enquiry, not approving of the Sháhzádá's order, directed the *zamíndárí* to be restored to them, and gave a written grant for it to Krishna Das. This was in 944 F.S. (A.D. 1537). The document was accidentally burnt about ten years afterwards. Krishna Das died in F.S. 1004 (A.D. 1597), leaving two sons, Mohan Rái and Hardeo Rái, the first of whom succeeded to the *zamíndárí*, and

obtained a *sanad* from Shujá Sháh, in the eighth year of the Emperor Sháh Jahán's reign, constituting him *zamíndár* of the whole *parganá;* but it does not appear that he ever obtained possession to the extent of the grant. Mohan Rái enjoyed the *zamíndárí* from F.S. 1005 (1598) to F.S. 1055 (A.D. 1648), when he died, leaving one son, Gangarám, who succeeded him and obtained a *sanad* in confirmation of his right to the *tappá* of Chándpur from Ihtibzár Khán, Faujdár, in F.S. 1058 (A.D. 1651). Gangarám died in F.S. 1059 (A.D. 1652), leaving two sons, Jáirám and Gaur Náráyan, neither of whom were allowed to succeed their father in the *zamíndárí*, by reason, it is said, of their infancy. The authority of *zamíndár* was assumed by their cousin Narendra Sinh, who afterwards established the succession in his own family, giving his cousins only a small *táluk* for their maintenance. Narendra Sinh continued *zamíndár* until his death in 1109 F.S. (A.D. 1702), when he was succeeded by his eldest son, Parbat Sinh. On another son, Súrat Sinh, he had settled a *táluk*, which afterwards, in 1193 F.S. (A.D. 1786), through default of heirs, became re-annexed to the *zamíndárí*. He had three other sons, who were all slain in petty battles with the *zamíndár* of Colgong. On Parbat Sinh's death in 1110 F.S. (A.D. 1703), the *zamíndárí* descended to his eldest son, Deo Sinh, whose three brothers, Dirhan Sinh, Hírá Sinh, and Hashaul Sinh, had each of them a *táluk*, Nutuá, Gobindpur-Kushí, and Mauzá Alamnagar, which their respective grand-children enjoyed down to the end of last century. Deo Sinh died in 1144 F.S. (A.D. 1737), and was succeeded by his grandson Hírat Sinh, who afterwards, having no issue, adopted the son of a distant relation, named Krishna Sinh, who succeeded in 1177 F.S. (A.D. 1770) and was in A.D. 1787 in possession of the estate. The posterity of the dispossessed branch of the original *zamíndár's* family at different times brought forward their claim to the succession. Their suit before the Supreme Court of Judicature in Calcutta failed by reason of Government not admitting the authority of that Court to try such causes; and their applications to the Judge of the District Díwání Adálat were not more successful. The right of action being barred by limitation prescribed in the Regulations, it could not be taken cognizance of.

The property of Harish, known as *tappá* Deurá, remained in the possession of his descendants down to the time of the Permanent Settlement, passing in the three intervening centuries through many vicissitudes. One of his first acts after he established himself as a

landholder, was to repair to court with the Emperor's share of the produce of his division, on which he obtained a *sanad* constituting him *zamíndar*. This grant is said to have been accidentally burnt in 1103 F.S. (A.D. 1696); but *sanads* of Sháh Jahán and Sháh Shujá, both granted to Lakshmí Náth, the sixth in descent from Harish Chaudhárí, were in the possession of Abdul Sinh, with whom the *tappá* was permanently settled. Lakshmínáth died in 1075 F.S. (A.D. 1668), leaving three sons, of whom Jognáráyan and Kaliyán Dás appear to have joined in the administration of the *zamíndárí*, as a *sanad* was granted to them jointly by the Nawáb Ibrahim Khán. Jognáráyan died without issue in 1089 F.S. (A.D. 1682); and Kaliyán Dás died in 1092 F.S. (A.D. 1685), leaving an only son, Nehál Chánd, who in the year 1129 F.S. (A.D. 1722), let his rents fall into arrear, and was obliged to sell the whole of the *zamíndárí* to his *málzamín*, who remained in possession till 1137 F.S. (A.D. 1730). In that year Dínanáth, the son of Nehál Chánd, appearing with two *sanads*, one from the Nawáb, the other from the *ámil*, together with a deed of sale from his creditor, the *tappá* came again into the possession of the original line of inheritance. Dínanáth died in 1152 F.S. (A.D. 1745), leaving a son, Harihár Sinh, who held the *zamíndárí* until his death in 1181 F.S. (A.D. 1774), when it descended to his son Abdul Sinh.

(5) COLGONG.—Area, 208,916 acres, or 310·80 square miles; 734 estates; annual Government land revenue, £7404, 8s.; population, 123,008 souls; Magistrate's and Munsif's Courts at Bhágalpur. About 120 square miles of this *parganá* are subject to inundation from the Ganges; and a great portion of the low ground is covered in cold weather with food-crops and oil-seeds, a smaller area being occupied by indigo, a large quantity of which is manufactured every year along the banks of the Ganges. Eighty square miles are occupied by trees and bush jungle, principally in the eastern part, where it abuts upon the Rájmahál hills. The remaining cultivated land has a good soil, producing abundant crops of rice, wheat, poppy, indigo, sugar-cane, *janirá*, and *kalái*. At the time of the Revenue Survey in 1853, nearly two-thirds of the extensive island named Tíntangá, lying in the long reach of the Ganges, which here flows from south to north for eleven miles, was covered with grass and bushes, and was only used as grazing ground for cattle. Cultivation has now spread over more than half of it. The level surface of the *parganá* is occasionally broken by small hills, and is studded with fine mango plantations. The high road from Calcutta to Patná

passes through the centre. The principal villages are Páintí, where there is an indigo factory, a market, and a ferry; and Pílápur, with a *bázár* and indigo factory. There are also indigo factories at Burráni, Shankarpur, Shámpur, Sáhú, Bará, Madahpur, Lakshmípur, and Madhusudanpur. Several insignificant streams, draining the southern hills, traverse the *pargána*, and fall into the Ganges,—namely the Gogá, Bhijna, and Kawa.

About the year F.S. 972 (A.D. 1565), one Jánakírám, of the Kalwar or distiller caste, was *zamíndár* of this *parganá*, which was then inhabited, according to the very improbable statement of the people, chiefly by Bráhmans and Rájputs. Of the former caste, two brothers, Híranand and Bidyanand, in consequence of the ill usage they had received from the *zamíndár*, abandoned their home and went to seek a livelihood at Patná. More probably their business there was to make complaint to the Súbadár of Behar, for it is said that Janakirám resented their flight, and his anger fell so heavily on their families, whom they had left behind, that both their wives, in despair, killed themselves. This tragedy became known to the Názim, who now also heard of other acts of oppression; and an armed force was sent to inflict punishment. Janakirám prepared to resist the attack, but was slain in the first battle, whereupon the estate was conferred on Híranand and Bidyanand jointly, as compensation for their many misfortunes, by a *sanad* dated F.S. 976 (A.D. 1569). On this footing they continued to hold the division till F.S. 1007 (A.D. 1600), when they quarrelled, and it was divided between them. In the following year they were both imprisoned for arrears of rent, and continued in confinement till their death. The share of Bidyanand passed to his son Loknáth; that of Híranand is not included in the District of Bhágalpur. In F.S. 1019 (A.D. 1612), Lóknáth objected to an increase in his revenue proposed by Mukhtár Khán, the Názim, an act of disobedience which was punished by the murder of his son, who was at the Názim's Court. Loknáth fled to Dehli for redress; but he was followed by some creatures of Mukhtár Khán, who seized him and kept him imprisoned for twelve months, until he was at length discovered by two friends, who, disguised in the habits of *fakírs*, had been seeking him. His case was then made known to the Emperor; but the Názim, who happened at the same time to be himself at Dehli, fearing the consequences of an inquiry, sent for Loknáth and induced him to withdraw his charges on his being reinstated in the *zamíndárí*, and on condition of

Mukhtár Khán procuring for him a *sanad* from Sháh Jahán, which after Loknáth's death, he succeeded in doing. It is dated F.S. 1088 (A.D. 1681). Loknáth died in F.S. 1079 (A.D. 1672), leaving a son Narottam, who succeeded to the *zamíndárí*, and left it at his death to his son Rámanáth. Rámanáth died in F.S. 1131 (A.D. 1724), and was succeeded by his son Dínanáth, who, having no children by his wife, adopted, it was asserted, his first cousin Kripanáth, who, upon his death in 1150 F.S. (A.D. 1743), succeeded to the property and held it at the time of the Permanent Settlement. This was not done without remonstrances from Dínanáth's widow, who declared that no such adoption had ever taken place, and that she herself ought, therefore, to have been put in possession. She supported her claim by producing all the *sanads* granted to her husband and his ancestors. These are deserving of description, as showing how recklessly large estates were granted towards the close of the Mughul power, and what considerable deductions were made from the revenue-paying land, even after the English had obtained the management of the *díwání*. The first *sanad* was that given by Sháh Jahán, confirming Loknáth's right to the *zamíndárí* upon the terms on which it had been always held by his family, without specifying what those terms were. The second, which appears to have been obtained from the Súbadár when Loknáth returned from Dehli, after reciting the substance of that given by the Emperor, adds that Loknáth should receive a *chaudharí's rasum* of 4¼ per cent. upon the produce of all waste land that might be brought into cultivation. The next document, from the same officer also, dated F.S. 1020 (A.D. 1613), bestowed on Loknáth a *nánkár* allowance of Rs. 350, to be received from *mauzá* Bejání, said to have been before enjoyed. The third *sanad*, also from the Súbadár, dated F.S. 1040 (A.D. 1633), after confirming this allowance, adds, as *inám* or free gift, the *mauzá* of Maksuspur; but, by the subsequent alteration of a word, together with an interlineation, the *inám* was changed to a *nánkár*, and the *jalkar* or fishery of Gangapát was added. Whether Kripanáth had doubts of his title, or was only desirous of strengthening it, he, in the year F.S. 1174 (A.D. 1767), sent a *wakíl* to the Emperor, who was then under the protection of the English; and, upon presenting a *nazaráná*, obtained a new *sanad*, which was granted, as it expresses, upon the credit of the *zamíndár's* own assertions. These, it would appear, he had no scruples in making, claiming, as he did, the whole *parganá*, also a *nánkár* of Rs. 6080, to which his Majesty was pleased to add Rs. 1420, making in all Rs. 7500 per annum.

(6.) DANRA SAKHWÁRÁ—Area, 191,529 acres, or 299·26 square miles; three estates; land revenue, £27, 10s.; population, 43,392 souls; Magistrate's and Munsif's Courts at Bánká and Bhágalpur. At the time of the Revenue Survey, out of the whole area of this extensive *parganá* only one-eighth was under cultivation, the rest being occupied by hills, ravines, and jungle. Its condition has not much improved since. The cultivated portion lies along the banks of the Chándan river, which flows through the whole length of the division, from south to north. It produces luxuriant crops of rice, wheat, poppy, *rahar*, sugar cane, *kurtí*, *kalái*, *janirá*, *gúndlí*, which are irrigated from the Chándan. The high lands are rich in iron, which is smelted all along the Chándan, employing many hundred families of Korás or Kols, who gather and smelt the ore, burning their own charcoal, and export the iron.

(7) DHAPHAR—Area, 103,311 acres, or 161·42 square miles; 41 estates; land revenue, £2905, 14s.; population, 52,138. Magistrate's and Múnsif's Courts at Supul and Madahpurá. This *parganá* was once a flourishing tract, rich in agricultural products; but of late years a considerable part has been desolated by sand from the Kusí, and its productiveness seriously injured.

(8) HARÁWAT—Area, 176,969 acres, or 276·51 square miles; 92 estates; land revenue, £3322, 8s.; population, 89,312. Magistrate's and Munsif's Courts at Supul and Madahpurá. This *parganá* is, in most respects, like the foregoing.

(9) HAZAR TUKÍ—Area, 6675 acres, or 10·43 square miles; one estate; land revenue, £25, 6s.; population, 5402. Magistrate's and Munsif's Courts at Bánká and Bhágalpur. The physical characteristics are very like those of southern Bhágalpur.

(10) JAHANGÍRA — Area, 24,792 acres, or 38·74 square miles; 121 estates; land revenue, £314, 14s.; population, 17,316. Magistrate's and Munsif's Courts at Bhágalpur. Within the limits of this small *parganá* are detached lands of Colgong and Sakharábádí, as well as the entire small *parganá* of Masdí. Twenty-seven square miles of the total area are subject to inundation from the Ganges and Chándan rivers. The low land is part of the long strip of country commencing at the Sítákund Lake at Monghyr, and extending to Colgong, a distance of sixty miles, with a general width of from two to five miles, which, during the rainy season, is entirely covered with water to the depth of from two to six feet. The division, however, is protected from the incursions of the Ganges by a broad bank

of clay filled with nodular limestone, which extends along its whole length from west to east.

(11) KABKHAND—Area, 95,057 acres, or 148·52 square miles; 71 estates; land revenue, £1268, 6s.; population, 81,983. Magistrate's and Munsif's Courts at Supul and Madahpurá. It closely resembles Nísankpur Kurá in physical appearance, and is in part subject to inundations from the Tiljugá.

(12) KHERHÍ (in part)—Area, 31,381 acres or 49·03 square miles; 154 estates; land revenue, £180, 12s. 10½d.; population, 21,916. Magistrate's and Munsif's Courts at Bhágalpur. With the exception of about 7 square miles of ground to the north, occupied by heavy grass jungle and 2 square miles in the centre of the *parganá*, occupied by hills surrounded by a low jungle, this division is highly cultivated and densely inhabited. The northern portion is subject to inundation during the rainy season; but the southern portion, which is higher, produces large crops of wheat, rice, poppy, *maruá*, indigo, and sugar-cane. The villages are numerous and substantial, being larger than in most parts of the District.

(13) LOKHANPUR or PARMESWARPUR (in part)—Area, 25,447 acres, or 39·76 square miles; 8 estates; land revenue, £157, 6s. 1½d.; population, 17,772. Magistrate's and Munsif's Courts at Bhágalpur. It produces abundant crops of wheat, rice, poppy, indigo, sugar-cane, and *rahar*, all of which, with the exception of the last-named crop, are irrigated. The country is well wooded with mango groves and palm trees, and is highly cultivated and populous. Thirteen villages of *parganá* Khurhí are intermixed with the lands of this *parganá*.

(14) MALNÍGOPÁL—Area, 89,779 acres, or 140·28 square miles; 31 estates; land revenue, £1712, 16s.; population, 68,176. Magistrate's and Munsif's Court at Supul and Madahpurá. This is a very highly-cultivated *parganá*, about four-fifths being under tillage. Its surface is a complete level, and it is well wooded. The *zamíndárs* seem to be quite alive to the benefits derived from irrigation; they have used artificial means where natural ones have been wanting, and there is scarcely a village that has not its *dhár* or tank. Traces of the old Talabá river are to be found in this division. It must have been a very considerable stream in former days, as its old bed is 12, 15, and in some places 20 chains wide, and it is at present richly cultivated, except in two or three places where there are deep *dhárs* (channels).

(15) NÁRÍDIGAR—Area, 238,167 acres, or 372·14 square miles;

33 estates; land revenue, £2654, 14s.; population, 180,860. Magistrate's and Munsif's Courts at Supul and Madahpurá. Nearly four-fifths of this *parganá* are cultivated; wheat, barley, rice, maize, various kinds of pulse, poppy, and indigo are produced in great abundance; the lands are irrigated generally from *dhárs* and *nálás*, which are replenished yearly by the superfluous waters of the various streams which intersect it. Great care is also taken by the landholders to fill them, by draining water into them during the rains; the water thus accumulated becoming common property for the lands adjoining. The surface of the *parganá* is flat, with a slight declination towards the Ganges in a south-easterly direction. Little jungle exists, there being only about 9000 acres at the utmost, situated at its south-eastern extremity, and consisting principally of the *sál* tree.

(16) NISANKPUR KURÁ—Area, 445,806 acres, or 696·57 square miles; 168 estates; land revenue, £6789, 4s.; population, 348,285. Magistrate's and Munsif's Courts at Madahpurá. Upwards of four-fifths is under tillage, and the jungle to the north-east is rapidly disappearing under the woodman's axe. In 1853, the Revenue Surveyor reported that "the people appear to be contented and happy; and with a little improvement in the general system of landholding, I can scarcely fancy any division where nature's gifts have been more bountiful, or are better adapted to produce comfort, wealth, and happiness, amongst its favoured inhabitants."

The principal family in this *parganá* is that of the Dúrgápur Rájá, who resides at Dúrgápur, about 10 miles south of the subdivisional town of Madahpurá. The family is descended from one Haslam Sinh, a Pamár Rájput, who, with his brother Madhu, came from Dáránagar in West Tirhut. They first found employment with the Darbhangah Rájá, but left his service under the following circumstances. Whilst on guard one rainy day the Rájá bade them take shelter, an order which in the local *patois* is expressed by the words "*oth-lo*." "*Oth*," however, happened to be also the name of a tract to the eastward, probably corresponding to the present Utarkhand *parganá*. The brothers pretended to misunderstand the order, and collecting a number of their caste fellows, set out to conquer the country assigned to them. They not only succeeded in reducing Utarkhand, but also acquired the whole of the great Nísankpur Kúrá *parganá*. When they had established themselves, Madhu set out to Dehli to obtain a grant for their conquests from the Emperor. He there became a Muhammadan, and was on his return murdered by

his followers on account of his perversion. His head was cut off at Ladárighát, 18 miles south of Madahpurá, and his horse carrying his headless body galloped off to Nauhátá, south-west of Supul. A tomb has been erected at Ladárighát, and is still kept up by a *fakír* who is allowed a *jágír* of 40 *bighás* of land for its maintenance. Madhu's descendants are still Musalmáns and reside at Nauhátá.

(17) SAHRUÍ (in part)—Area, 131,386 acres, or 205·29 square miles; 12 estates; land revenue, £148, 15s. 9d.; population, 91,764. Magistrate's and Munsif's Courts at Bánká and Bhágalpur. With the exception of 74 square miles occupied by hills and jungle, this division is well cultivated. and populous. To the west and south-west, where it abuts upon *parganá* Parbatpárá in Monghyr, as well as to the south-east, a good deal of land is occupied by rugged rocks, hills, ravines, and dense jungle; and in the north-eastern portion of the *parganá*, patches of grass and low bush jungle occupy a few square miles. The chief agricultural products are rice, wheat, *janirá*, Indian corn, *maruá*, sugar-cane, castor-oil, pulses, and poppy in great abundance. The latter crop occupies 3500 *bighás*, yielding upwards of 400 *maunds* or 32,800 lbs. of opium per annum. In the south-eastern corner of the *parganá* is the Kújí Ghát, a defile leading from the low lands to the hilly tracts. The road winds for upwards of 12 miles through a series of high hills, over rocks, stones, and occasionally in the bed of a mountain torrent, forming the great exit from the hills of Chándan Katáriyá and Dánrá Sakhwára. Down this road the Santáls bring wood, rough iron, bamboos, catechu, *tasar* silk, and other articles, the produce of the jungles. In former days this pass, like some others in these hills, was fortified with barricades of stones, trees, or other impediments, in order to keep out the Muhammadan horsemen, who, it appears, frequently attempted to penetrate into these hills, but without success.

(18) SATHÍÁRÍ—Area, 8175 acres, or 12·77 square miles; 10 estates; land revenue, £108; population, 11,595; Magistrate's and Munsif's Courts at Bánká. This is a small division, with most of the characteristics of the south-west of *parganá* Bhágalpur.

(19) UTARKHAND—Area, 64,514 acres, or 100·80 square miles; 266 estates; land revenue, £1575, 6s.; population, 55,641. Magistrate's and Munsif's Courts at Supul and Madahpurá. This is a large *parganá*; its soil and products are scarcely distinguishable from those of Nisankpur Kúrá.

(20) WASILA—Area, 90,376 acres, or 141·21 square miles; 3 estates; land revenue, £69, 14s.; population, 20,475; Magistrate's and Munsif's Courts at Bánká and Bhágalpur. A little more than one-third of this *parganá*, or 51 square miles, is occupied by hill and jungle; the remainder is tolerably well cleared and cultivated, especially towards the northern boundary, where it abuts upon *parganá* Sahruí, and produces good crops of rice, sugar-cane, wheat, castor-oil, *janirá*, and poppy. The southern half is arid ground, producing very scanty crops of rice and mustard. Iron is smelted in the jungles by the Kols, and *tasar* cocoons are collected by the *zamíndárs* from the *asan* trees and exported to Bhágalpur.

CLIMATE.—Meteorological Statistics for Bhágalpur are so meagre, that I would refer the reader to the climatic characteristics given in detail in the Statistical Account of the District of Monghyr (Vol. XV., 187-190). Both Bhágalpur and Monghyr are divided into two similar tracts by the Ganges. They alike share in a semi-mountain character to the south, and are, to the north, portions of the same alluvial plain. The prevailing winds follow the course of the great river, mostly east and west. The rainfall is the same, or nearly the same, in quantity and distribution.

THE ENDEMIC DISEASES of Bhágalpur District are fevers of a malarious character, remittent and intermittent mostly in the northern Subdivisions, and in the low country lying at the foot of the southern hills; bowel diseases of various kinds; diarrhœa, dysentery, scurvy, jaundice, bronchitis, pneumonia, asthma, calculus; and to a limited extent leprosy, ophthalmia, and diseases of the liver, skin, and spleen. Malarial fevers are prevalent during the rains and the beginning of the cold weather, and vary in severity with any increased dampness during the year. The intermittent form is most commonly met with, and it usually assumes the quotidian type. Remittent fever is comparatively rare, not being much seen except in unusually unhealthy, that is, wet years. Neither form is so prevalent in this District as in most parts of Lower Bengal. The mortality returns show that fevers account for about fifty-five per cent. of all deaths. This, of course, includes all diseases that show febrile symptoms in their course and end fatally, all such being grouped by the uneducated classes, on whom we rely for information, under this one great head. Dysentery is met with at all seasons of the year; but it is most generally prevalent during the cold weather, and, as it frequently attacks persons suffering from fever at that season, often

ends fatally. The end of the winter is the most dangerous period in this respect. The lower classes suffer most from dysentery, which is due to their greater exposure to the vicissitudes of temperature, and also, no doubt, to bad food, scant clothing, and other privations. Diarrhœa is also found throughout the whole year, but is most common at the beginning and end of the rains. Diarrhœa and dysentery are returned as accounting for about three per cent. of the total mortality; but the experience of our dispensary-hospitals leads to the opinion that the actual percentage is considerably higher, perhaps in some years reaching ten per cent. The Jail Medical Report for 1874 shows that twenty-five per cent. of the admissions to hospital was due to diarrhœa and dysentery. Scurvy is reported, in a modified form, to be almost the commonest disease in the District. It rarely takes an outwardly severe type, but slowly breaks down the constitution, and prepares the way for graver forms of disease. The lowest classes are naturally most disposed to scurvy, and fifty per cent. of them are alleged to suffer from it. Although otherwise concealed, its presence may be detected by sores in the mouth, and by a blue, spongy, or ulcerated appearance of the gums. Jaundice is, in the secret manner of its action, very like scurvy. The yellow, sickly colour of the skin which notifies its presence in a fair person, cannot be observed in the dark-skinned natives. The discoloration of the conjunctivæ is also seldom well marked, consisting usually of a slight olive-coloured tinting which easily escapes notice. Jaundice is often present along with scurvy. Its progress is slow; and it shows itself by lassitude, general weakness, indigestion, slight but obstinate bowel irregularities, and colic. Bronchitis is prevalent in the cold weather amongst all classes. In the north of the District, which is both very damp and very cold at that season, lung diseases are common, and bronchitis specially so, pneumonia being comparatively rare. Asthma is common, chiefly among the old, but it is not confined to them. Calculus occurs in all parts of the District. It is mostly found in children, and sometimes in infants only a few months old. It is thought to be most common in the south amongst the hills, and in the villages lying along the nodular limestone bed near Bhágalpur. Uric acid and phosphate calculi are the more prevalent forms. Leprosy, or elephantiasis Græcorum, is not so common as in the neighbouring District of Monghyr, but cases occasionally come to the dispensaries. There are two varieties of this disease, the tubercular and the anæsthetic or atrophic. The number of cases of each is about the same. It is

chiefly met with among the lower castes, such as the Dosádhs, Musáhars, and Doms; but it is also seen among Muhammadans and higher caste Hindus. Nothing is known definitely as to its cause. Some sufferers attribute it to syphilis; some represent it—but this is a very rare occurrence—to be hereditary, the larger number not being able to assign any cause. It occurs at all ages, but generally begins after twenty. It is perhaps more common among males than females. What the duration of the disease may be is not ascertained, but some cases of thirty years' standing have been known. Ophthalmia is common among all classes during the months of April and May, when the hot west winds are blowing. It is often only a mild form of conjunctivitis; but among the poor is seen as purulent ophthalmia, resulting in total destruction of the eye, or in the formation of permanent opacities of the cornea. Small-pox, although ordinarily regarded as an epidemic, is in Bhágalpur, as in nearly every other District where inoculation is largely practised, in reality an endemic from which the people are never free.

EPIDEMICS are as frequent in Bhágalpur District as in any of the neighbouring Districts of Behar. The most common of the deadly epidemics is cholera. Two or three years rarely pass without an outbreak of greater or less severity. The medical authorities, however, think that Bhágalpur is, in this respect, more fortunate than some tracts both north and south of the Ganges,—a circumstance due to the small number of fairs and religious gatherings which are held, and the comparatively small attendance at those that do take place.

Another form of epidemic, popularly known as dengue fever, visited the town of Bhágalpur seemingly for the first time in 1872. The following is a detailed description of its origin, development and symptoms, condensed from a report by the Civil Surgeon. The disease was imported into the Station in three or four well ascertained instances, and its infectious nature has been clearly proved. The first case was that of a stranger who in the first week of June came from Serámpur, in apparently good health, but was attacked the day after his arrival with symptoms of the disease. He had severe fever, marked eruptions and great pain. He left the town as soon as he was well enough, five days afterwards; and six days later, the wife of the owner of the house in which he had been staying was affected similarly, and a female relative and child were next attacked in the same house on the 21st June. On the 15th June, a servant in the adjoining house was attacked,

and on the 22d six other persons were ill with the affection there. In the same portion of the town,—Bangálitálá,—a native gentleman who had returned from Calcutta six days previously, was attacked on the 20th June. In a third instance a police officer was attacked in the same part of the town on the 20th June, having also returned from Calcutta some days previously. Again, on the 24th June, a judicial officer suffered from the disease. His duties took him every week to Monghyr, where the affection had for some time been very prevalent. His house is isolated and at some distance from the part of the town where the other cases occurred, and the spread of the disease was not traced from it. From this time, the last week in June, the disease spread rapidly through the part of the town first affected, the Mansurganj *bázár*, which is inhabited largely by the Bengalí portion of the population. It is said that nearly every house in this *bázár* was affected, the disease spreading from one to the other continuously. Thence it took its course along the low portion of the town on the river side. Two months later it was distributed very generally through the various quarters of the town, though by no means so extensively as in Mansurganj. One or two cases only occurred in the Jail, and two or three more in the military lines at the west end of the Station. It was also introduced among the European community into three houses independently. It does not seem to have spread to the District around, except to a very small extent and in densely inhabited places. The epidemic lasted about five months, from June to October; after the early part of November no fresh cases came under notice. The more important symptoms,—fever, eruption, and pain,—varied in character and intensity according to race, age, temperament, and previous health. Thus, the first fever in Europeans was more prolonged, lasting from three to four days longer than in natives, in whom it manifested itself as a short sharp attack, lasting for twenty-four or thirty-six hours and then rapidly subsiding. The secondary fever also was usually far less marked in the native than in the European. The eruption also varied in a similar way. In Europeans it was of course much more distinct, appearing as an erythema diffused over the face and chest more or less regularly. In natives it was less marked, usually occurring in patches more or less distinct, on the chest, back, and upper extremities, but often so slight as to be only distinguishable by a smoothness of the skin over the upper part of the body. The secondary eruption was less evident in natives, and in Europeans was often of a different character, being rather a lichen

than erythema, and sometimes attacking the extremities in preference to the trunk. In one case it affected almost exclusively the palms and soles, not extending itself at all above the knees or elbows. Pain too, varied materially according to the temperament of the individual, being far more severe in those of full habit and plethoric tendency, though more prolonged in the weakly and debilitated. As regards previous health, persons of rheumatic habit appeared to suffer more severely from pain, which was also more prolonged in them than in others. No case, excepting perhaps one doubtful one, terminated fatally. The disease, as it appeared in Bhágalpur, was of a mild form and required but little treatment, and drugs were apparently of little or no use.

VACCINATION is yearly progressing in favour with all classes of the natives. Instances are mentioned of inoculators themselves abandoning their old profession, and coming to the Dispensaries for vaccine lymph. The greater success of the vaccination system, and the small mortality attending it, has induced a large body of inoculators to follow it. The number of deaths from small-pox during the year 1874 was 521, half of which took place in the two months of May and June. As in the case of all other mortuary statistics, this figure probably does not represent more than a fourth of the actual mortality. The civil surgeon's report for that year states that—"As in the previous year, vaccination was chiefly carried on by old inoculators, men who have been in the habit of inoculating in the same villages, and their fathers before them, often for several generations. One hundred and sixty-seven of these men applied for *parwánás* (orders) to enable them to vaccinate in the District, being an increase of 58 over the previous year; and a large proportion of these were new men, going to different parts of the District to those employed last year. Of the whole number, 153 were supplied with vaccine materials, the remaining 14 having declined to wait until a supply was forthcoming. The returns received from 98 of these show 5836 cases of vaccination, being a decrease of 2200 as compared with last year. This is due chiefly to a large reduction in the number of operations in the Bánká and Headquarters Sub-divisions. The returns from Supul and Madahpurá show 29 operators against 21 in the preceding season. The number of vaccinations by inoculators increased from 164 in the last season to 816 in the present. Vaccination was also carried on at the various dispensaries by the subordinates in charge, though only to a limited extent. When inspecting vaccination

in some villages a short distance beyond the municipal limits, the chief villagers came forward and told me that, in consequence of two children having been brought to a neighbouring village suffering from small-pox, they became alarmed, and immediately sent for their vaccinator, and had caused all their children to be vaccinated. In consequence of the extensive relief works opened in the north of this and the neighbouring Districts by Government (during the scarcity of 1874-75), the men migrated there, leaving the women in charge of their homes; and these the vaccinators found far more difficult to deal with. They repeatedly reported to me that on their appearance in a village the women ran away with their children, and hid themselves, or barricaded the entrances to their huts. At one village I found several cases of inoculation at the same time that vaccination was going on."

INDIGENOUS DRUGS.—The following drugs, which are in common use in native medicine, are believed to be derived from plants indigenous to Bhágalpur District, or from minerals to be found amongst the southern hills.—(1) *Adrakh* (Zingiber officinale), eaten with pepper in cases of indigestion. (2) *Akarkara* (Pyrethrum parthenium); the powder of the root is used as an expectorant; a small piece of the root inserted into the hole of a decayed tooth, is said to allay toothache. (3) *Ajwain* (Ptychotis ajowan); the seeds are used as a carminative in flatulent colic. (4) *Am-kí-gútlí* (Mangifera indica); the powder of the seed is used as an astringent in chronic dysentery, together with opium. (5) *Amaltas-ká-phal* (Cassia fistula); the pulp is used as a gentle laxative in combination with other medicines. (6) *Anantamúl* (Hemidesmus Indicus): the root is used as a diuretic and diaphoretic, also as an alterative and tonic. (7) *Anár* (Punica granatum); the root and bark are used as anthelmintics; the rind of the fruit is used as an astringent in diarrhœa and dysentery. (8) *Aphím* (Papaver somniferum) opium, a sedative and stimulant. (9) *Bábúl-ká-gond* (Acacia arabica), gum-arabic. (10) *Babúná safaid* (Artemisia vulgaris), field camomile, used as a tonic and febrifuge. (11) *Banslochan* or tabasheer (Bambusa arundinacea), a siliceous concrete found in the joints of bamboos; used as an aphrodisiac, in doses of five to twenty grains. (12) *Bel* (Ægle marmelos), a febrifuge fruit much used in dysentery. (13) *Charas* (Cannabis sativa); the resinous exudation from this plant is used as a narcotic stimulant and aphrodisiac, in doses of one-quarter grain to two grains. (14) *Chaulmúgra* (Gynocardia odorata); the oil

of the seeds applied in itch; taken internally it is an emetic. (15) *Chireta* (Ophelia chirata), a tonic and febrifuge. (16) *Chitra lál* (Plumbago rosea), the *lál chitrá* of Bengal; the root is a sialogogue and vesicant; also a stimulant used to produce abortion, in doses of a half-grain to three grains. (17) *Chitra safaid* (Plumbago zeylanica), an irritant and vesicant used topically; also given to produce abortion. (18) *Dálshikra* (Hydrargum bichloridum) corrosive sublimate; rarely used in medicine, supposed to be found in the southern hills. (19) *Dhaniyá* (Coriandrum sativum), used as a condiment and carminative; grown in gardens. (20) *Dhátúrá* (Croton tiglium), the bark of the root is used as a cathartic and to induce abortion. (21) *Dhátúrá* (Datura stramonium) a common poison; the seeds are smoked with benefit in asthma. (22) *Dhaurá-ka-phúl* (Grislea tomentosa) has a gum very like tragacanth; the dried flowers are a stimulant used for promoting labor. (23) *Dádiya* (Euphorbia thymifolia) used as a stimulant and laxative. (24) *Dhúkú* (Ligusticum diffusum) an umbelliferous plant also called *jangli jaiphal;* it is aromatic and carminative. (25) *Elwa* or *Musábar* (Aloe perfoliata), used as a purgative and externally as an astringent; dose from five to twenty grains. (26) *Gandha birosa* (Boswellia thurifera); very common in the hills; used externally as a stimulant ointment and internally in gonorrhœa. (27) *Gandhak* (Sulphur) used to cure itch and other skin diseases, and as a purgative. (28) *Gilla* (Entada pursætha); the seeds are used internally as an aphrodisiac and expectorant, in doses of five to twenty grains. (29) *Golmarich* (Piper nigrum) a stimulant and febrifuge. (30) *Gri-Kumari* (Aloe indica), a purgative. (31) *Gugal-ka-gond* (Balsamodendron mukul) gum bdellium, used as a substitute for myrrh. (32) *Haldi* (Curcuma longa) is given for enlargement of the spleen, with bi-borate of soda, aloe, sulphate of iron, and rhubarb. (33) *Hari* (Terminalia chebula); the unripe fruit, known as *jangi hara*, is given with *sanh jarahat* or steatite and opium to cure hæmorrhage in acute dysentery; the ripe fruit, *bara hara*, is given as a purgative with senna and black salt. (34) *Iláchi* (Elettaria cardamomum), grown in gardens; a carminative and stimulant. (35) *Imli* or *Tetúl* (Tamarindus indica) used as a laxative. (36) *Ishánmúl* (Aristolochia indica), an antidote for snake-bite. (37) *Indrajab* (Wrightia anti-dysenterica); the seeds and bark in infusion are given in dysentery. (38) *Jainti* (Æschynomene sesban), the leaves used as a poultice to promote suppuration. (39) *Jallakri* (Nardostachys

jatamansi); wild valerian, imported from Nepál, used as a refrigerant. (40) *Kabáb chíní* (Piper cubeba) imported; stimulant to the urinary organs. (41) *Káládáná* (Pharbitis nil); the half-roasted and powdered seeds used as a purgative. (42) *Kálá nimak* (black salt), used as a digestive. (43) *Kalmí shora*, nitrate of potash; given internally as being cooling, in gonorrhœa and fever. (44) *Karbújá* (Cucumis melo) the seeds used in dysentery. (45) *Kirá* (Cucumis utilissimus); the seeds used in dysentery. (46) *Kasní* (Cichorium intybus), flowers infused with rose leaves; given in dysentery. (47) *Kath* (Acacia catechu), terra japonica; generally used as an astringent and tonic. (48) *Kath karanja* (Guilandina bonduc); ten to twenty grains of the powdered seeds given as an antiperiodic, an hour before fever is expected. (49) *Kethpápra* (Oldenlandia biflora); a tonic and febrifuge. (50) *Kúchíla* (Strychnos nux-vomica), the seeds used as an antiperiodic tonic and aphrodisiac. (51) *Lílá tútiyá*, sulphate of copper, used as an escharotic. (52) *Lohá-ká-lochan*, iron filings, used as a tonic. (53) *Madar* (Calotropis gigantea); the powdered root is similar in effect to Ipecacuanha, but inferior. (54) *Mahuá* (Bassia latifolia); the bark used in decoction as astringent and tonic. (55) *Nirmúlí* (Strychnos potatorum); the seeds used to clear water, and externally as an astringent. (56) *Nim* (Azadirachta indica); the leaves and bark used as a febrifuge and in cutaneous diseases, in doses of forty grains to half an ounce. (57) *Nil* (Indigofera tinctoria); the leaves powdered and used as an alterative in hepatitis; given in decoction for calculus, also used externally in the treatment of wounds. (58) *Palás* (Butea frondosa); used externally as an astringent, and internally as an anthelminitic. (59) *Páníphal* (Trapa bispinosa); chiefly used as a light diet by sick natives. (60) *Piplamor* (Piper longum), the root of the long pepper; stimulating, dose five grains to one scruple. (61) *Post-ká-tel* (Oleum papaveris), poppy oil. (62) *Rái* (Sinapis nigra and S. dichotoma); several kinds of mustard seed; much used both internally and externally. (63) *Rendhí-ka-tel* (Ricinus communis), castor oil; used as a purgative. (64) *Risha khatmí* (Sida alba); the powdered root is given in dysentery, a refrigerant. (65) *Rithá* (Sapindus emarginatus and S. detergens); the *rithá* nut, used as a soap and as an expectorant in coughs. (66) *Safaid ghangchí* (Abrus precatorius), a stimulant; the powdered root used as a substitute for liquorice. (67) *Shatara* (Fumaria parviflora), the dried plant used in infusion with *chireta* as a tonic and febrifuge; with *káládáná* as an alterative. (68) *Siálkanta* (Argemone mexicana)

a laxative. (69) *Sirka* (Acidum aceticum), vinegar, made from the juice of the Borassus flabelliformis Phœnix dactylifera and P. sylvestris; a refrigerant. (70) *Shorá*, nitrate of potash. (71). *Sál* (Shorea robusta); the resin is used externally in sores and internally to cure hæmorrhage. (72) *Tezpát*, various species of Laurus; the leaves are used as stimulant aromatics. (73) *Tisí* (Linum usitatissimum), a demulcent.

THE CHARITABLE DISPENSARIES of Bhágalpur District are six in number,—one main dispensary at the Administrative Headquarters, and five branches scattered very evenly over the District. Three are to the south of the Ganges, at Bhágalpur, Bánká, and Colgong; and three to the north, at Madahpurá, Tulsiá, and Sonbarsá. The following account of each is compiled from the Report on the Charitable Dispensaries under the Government of Bengal, for the year 1873, by the Surgeon General of the Indian Medical Department.

BHÁGALPUR DISPENSARY was opened in 1842, being one of the oldest of its kind in Behar. It is under the charge of a native Assistant Surgeon. The attendance of patients is comparatively large, amounting to 267 in-door and 5039 out-door patients in 1872. In 1873, the former number had increased to 276, and the latter had fallen to 4475. The diminution is attributed to the absence of epidemic disease. In 1873, the number of surgical cases, consisting of 32 major and 255 minor operations, is said to have been large. Of the in-door patients, 76 left the dispensary cured, and 66 relieved; 71, or 25·72 per cent. of the total number, died; and in the case of 47 it was not known what ultimate effect the medical treatment had. The daily average attendance of in-door patients was 15·50, and of out-door 45·35. Of the former 220 were Hindus, 55 Muhammadans, and 1 Eurasian; and of the latter 2787 were Hindus, 1649 Muhammadans, and 21 Eurasians. Considering that in the Headquarters police division the Musalmáns form only 20·1 per cent. of the entire population, it is to be remarked that they avail themselves of European science more readily than the Hindus. The total expenditure in 1873 was £411, 4s., of which Government contributed £179, 2s. 1d. on account of salaries, medicines, and other charges. The total income, including the Government grant, donations, local subscriptions, and other sources of revenue, was £368, 10s. The cash balance in hand on the 1st January 1874, was £5, 5s. 8¼d., besides which, there was a sum of

£744, 8s. invested in Governm
good masonry building, but is be
numbers of in-door patients. The native subscriptions
in 1873 to £25, 14s., as against £35, 8s. subscribed by Europeans. In 1872, the native contribution was £39, 16s. The Civil Surgeon in his Report remarks :—"The proportion of deaths among the in-patients, 25·7 per cent., is very large; but a great number of these are cases of worn-out paupers and pilgrims, for whom there is no other refuge, or whose friends bring them to the dispensary to avoid the expenses attendant on their death. One death only occurred after operation, and that the inevitable result of the previous disease."

BÁNKÁ BRANCH DISPENSARY was established in November 1867, at the Headquarters town of the Subdivision of Bánká, and is under the charge of a hospital assistant. The total number of in-door patients treated in 1873 was 78, against 52 in 1872; of these 57 were relieved or recovered, and 14 died, being 17·95 per cent. of the total number treated; 2 remained at the end of the year, and the daily average number of in-door sick during the year was 4·44. Of out-door patients the total number treated was 1019, against 859 in the preceding year, and the daily average attendance was 16·19. There were 30 minor surgical operations performed during the year. Of in-door patients, 52 were Hindus and 26 Musalmáns; of out-door patients, 635 were Hindus and 401 Musalmáns. The number of out-door women and children attended on were precisely the same for both religions, the difference being entirely in the case of the men attending. The attendance of Muhammadans is very large, considering that they form only 6·5 per cent. of the population of the Subdivision. The total income for the year was £89, 4s., of which £59, or 67·66 per cent. of the whole was contributed by Government, and £28, 4s. raised by local subscription. Of the Government aid, £28, 10s. was on account of the salaries of the Dispensary establishment, and £28, 10s. for European medicines. The other expenditure of the year was £28, 6s., of which £11, 1s. 2¼d. was for servant's wages, 15s. 2½d. the cost of *bázár* medicines, £2, 13s. 0¾d. the cost of dieting the sick, £4, 7s. 5¾d. repairs, and £8, 16s. 3½d. the cost of furniture and burials. The dispensary has £50 invested in Government securities, yielding £2 in yearly interest. The balance in hand on 1st January 1874 was only £13, 3s. 3¼d. The building is described as affording very imperfect accommodation. The

Deputy Inspector General reported, however, that he was well pleased with the working of the institution.

Colgong Branch Dispensary was established in July 1869, and is in charge of a Muhammadan hospital assistant. The total number of out-door patients in 1873 was 2216 against 2376 in the preceding year, and the average daily attendance was 27·55; of the out-door patients 6 were Europeans, 8 Eurasians, 1788 Hindus, 401 Muhammadans, and 13 "others." There were 7 major and 67 minor surgical operations. There is no accommodation for indoor sick. The total income of the year, including the Government grant, was £116, of which £60, 10s., or 52·16 per cent. of the whole, was derived from local sources; the expenditure, excluding European medicines, which are supplied by Government, amounted to £132, of which £48 was the salary of medical subordinates; £9, 19s. 11¼d. the wages of servants; and £70 the cost of the construction of buildings. There was £132, 17s. 5¼d. in hand at the end of the year, but none invested. The Civil Surgeon reports that, "the institution is still without a house of its own, and out-patients only are received and attended to in a room of an office belonging to the 'Hill House.'"

Tulsiyá Branch Dispensary was opened in December 1872, and is chiefly supported by Mr Donzelle, a wealthy indigo planter and landholder in the north of the District, to whom also is due its foundation. He provided at the outset "an excellent building with a large piece of land attached to it, good outhouses, and accommodation for the native doctor and other members of the staff. The previous want of such an institution, and its present popularity, is shown by the attendance in 1873, the first year of its existence, which largely exceeds that at any other dispensary in the District, except that at the Headquarters Civil Station. The number of in-door patients was 22, of whom 16 were cured; 4 were relieved, and 1 died, giving a percentage of 4·54 deaths out of the total attendance. The number of out-door patients was 3774, and the daily average attendance 38·50. The Hindus contributed 20 of the indoor patients and 2403 of the out-door; and the Musalmáns 2 in-door and 1371 out-door patients. The total income in 1873 was £176, 2s., of which Government contributed £104, 2s., or 59·11 per cent. of the whole.

Sonbarsa Branch Dispensary was established in September 1869 by Bábu Harballabh Náráyan Sinh, since created Rájá for his

exertions during the famine of 1874. The total number of in-door patients treated in 1873 was 24, against 22 in 1872. Of these, 17 were relieved or recovered, and three died, being 12·5 per cent. of the total number treated; the daily average number of in-door sick during the year was ·87; of out-door patients the total number treated was 917 in 1873, against 828 in 1872; and the daily average attendance was 14·20. There were 15 minor surgical operations performed during the year. Of the in-door patients, 18 were Hindus and 6 Musalmáns; of the out-door patients, 709 were Hindus and 208 Musalmáns. The women and children attended on as out-door patients were 170 Hindus and 58 Musalmáns. The total income for the year was £122, 2s., of which £72, 4s., or 59·05 per cent. of the whole, was contributed by Government, and £50 was raised by local subscription. Of the Government aid, £63, 8s. was on account of the salaries of the Dispensary establishment. The dispensary is in a very remote part of the District, and is accessible only with difficulty during a large portion of the year when the surrounding country is flooded. It has not the advantage of frequent European supervision.

MADAHPURÁ BRANCH DISPENSARY was established in 1864, and is under the charge of the Sub-divisional native doctor. The total number of in-door patients treated in 1873 was 68, against 24 in the previous year. In 1873, 55 were relieved or recovered, and 4 died, being 5·88 per cent. of the total number treated; 5 remained at the end of the year; the daily average number of in-door sick during the year was 4·45. Of out-door patients, the total number treated was 1205 in 1873, against 1515 in 1872; the daily average attendance was 18·19. There were 4 major and 31 minor surgical operations performed during the year. Of the in-door patients, 52 were Hindus and 320 Musalmáns. The total income for the year was £144, 8s., of which £63, or 43·63 per cent. of the whole, was contributed by Government, and £81, 8s. was raised from local sources. The Government aid was entirely on account of the salaries of the establishment.

STATISTICAL ACCOUNT

OF

THE SANTAL PARGANAS.

STATISTICAL ACCOUNT

OF THE

SANTAL PARGANAS.[1]

THE DISTRICT OF THE SANTÁL PARGANÁS, which forms the southern portion of the Bhágalpur Division, lies between 23° 48′ and 25° 19′ north latitude, and 86° 30′ and 87° 58′ east longitude. It contains a population of 1,259,287 souls, as ascertained by the Census of 1872, and a total area of 5488 square miles. Nayá Dumká, situated in 24° 16′ 0″ north latitude and 87° 17′ 21″ east longitude, is the Administrative Headquarters of the District.

BOUNDARIES.—The Santál Parganás are bounded on the north by the Districts of Bhágalpur and Purniáh; on the east by Maldah, Murshidábád, and Birbhúm; on the south by Bardwán and Mánbhúm; and on the west by Hazáribágh and Bhágalpur. The course of the administrative limits is defined for some distance on the north and east of the District by the river Ganges, while portions of the southern boundary coincide with the Barákar and Ajai rivers.

[1] The principal materials from which this Statistical Account is compiled are:—(1) Answers to the Five Series of Questions specially furnished by the Deputy-Commissioner; (2) Medical Return, specially prepared by the Civil Surgeon; (3) Census Report of 1872, with subsequent District Compilation by Mr. C. F. Magrath, C.S.; (4) Report on the Indigenous Agency employed in taking the Census; (5) Geographical data furnished by the Surveyor-General; (6) Reports on the Districts of Bhágalpur and Birbhúm, by Captain W. S. Sherwill, Revenue Surveyor; (7) Annual Reports of the Commissioner of the Bhágalpur Division; (8) Colonel Dalton's *Ethnology of Bengal* (Calcutta, 1872); (9) Martin's *Eastern India;* (10) *Memoirs of Geological Survey;* (11) Annual Reports of the Inspector-General of Police; (12) Statistics specially furnished by the Inspector-General of Jails for 1870, and the Inspector-General's Report for 1872; (13) Postal Statistics for the years 1861-62, 1865-66, and 1870-71, specially furnished by the Director-General of Post Offices; (14) Statistics compiled from the Reports of the Director of Public Instruction; (15) Report on the Charitable Dispensaries of Bengal for 1872; (16) *Report on the Food-Grain Supply of Bengal and Behar*, by Mr A. P. Macdonnell, C.S. (Calcutta, 1876); (17) *The Statistical Reporter* (Calcutta).

JURISDICTION.—The revenue, civil, and criminal jurisdictions are not conterminous. For criminal purposes, the District is subject to the jurisdiction of the Sessions Courts at Bhágalpur and Birbhúm. Similarly, the revenue of the permanently settled estates in the District is paid into the treasuries of Bhágalpur and Birbhúm; while civil suits, in which the cause of action exceeds Rs. 1000 (£100), are also tried in the Courts of those two Districts.

GENERAL ASPECT.—Three distinct types of country are represented within the area of the Santál Parganás. Commencing on the east of the District, a sharply-defined belt of hilly country stretches continuously for about a hundred miles from Sáhibganj on the Ganges to the small river Naubil south-west of Nayá Dumká. From this point, there opens towards the west a rolling country of long ridges with intervening depressions, resembling in its general features the neighbouring Districts of Hazáribágh and Mánbhúm, with the exception that the undulations are less pronounced. These rolling uplands include the entire Sub-District of Deoghar, with Pabbiá and the southern portion of Goddá. The area which they cover is estimated at 2500 square miles. But by no means the whole of this is suited for the growth even of highland crops; for in some places the surface is overgrown with jungle, and in others the soil itself is too rocky to admit of cultivation. A third and entirely distinct type is exemplified in the flat alluvial country where rice is largely cultivated. This, says Mr A. P. MacDonnell, in his Report on the Food-Grain Supply of Bengal and Behar, "is a narrow strip, almost continuous, about 170 miles long, lying for the most part along the Loop Line of railway. Beginning near Goddá, and running from left to right, it follows the boundaries of the District to Nallá, near Moyám, on the Chord Line. Its total area may perhaps be about 650 square miles."

The geological basis of the District is gneiss, stretching on, it would appear, from the table-land of Hazáribágh. In the Sub-District of Deoghar on the west, the gneiss is overlaid by the carboniferous shales and sandstones which form the Deoghar coal-field, and are in fact "outliers" from the great coal-bearing deposits of the Dámodar Valley. Here, too, occur numerous trap-dykes, one of which, where it passes South Surasbád, has been utilised by the *thikádár* or farmer of the village, and converted into the embankment of a tank. The Rájmahál hills, which occupy the eastern portion of the District, have hitherto been regarded as a continuation of the

Vindhyan range of Central India. But Mr V. Ball, of the Geological Survey, after a detailed examination of these hills, came to the conclusion that they form an isolated group, the north-eastern extremity of which constitutes the turning-point of the Ganges; and that they are physically quite detached from the Vindhyan range. Geologically, there is nothing in common between the two. The Vindhyas are composed of quartzite sandstone, limestones, and shale of great age; while the Rájmahal hills consist of overflowing basaltic trap of comparatively recent date, which rests upon coal measures and metamorphic rocks of a gneissose character.

HILL SYSTEM.—The Rájmahál hills are the most important range in the District of the Santál Parganás, and are stated by Captain Sherwill, in his Revenue Survey Report on the District of Bhágalpur, to occupy an area of 1366 square miles. Nowhere do they rise higher than 2000 feet above the sea, and their average elevation is considerably less. The most striking feature of the northern portion of the range is the great central valley, which extends for twenty-four miles from north to south, with an average width of five miles; and is surrounded by hills on every side. Overlooking this valley are the two fine peaks of Morí and Sendgarsa, both about 2000 feet above the sea. Further to the south, in the Sub-district of Nayá Dumká, the Mahuásarhí range rises to about 1500 feet in the form of a long ridge of unequal height, with numerous flanking spurs. On part of the range there is a table-land of considerable extent, where it was at one time proposed to form a sanitarium. To the south of the Bráhmaní river, the Rámgarh range is met with. These hills are of the same geological character as the Rájmahál range, but their outline is more rounded and undulating, and they are not so high. To the west of the Rámgarh group, the small isolated ranges of Belpátá, Kumrábád, Lakshanpur, and Salchálá stretch across the southern portion of the District in a due westerly direction, up to the little river Náubil. In the country about Nayá Dumká, to the north of the Salchálá range, there are numerous small detached hills, which rise abruptly from the plain in sharp conical masses. The most conspicuous among these are Dighi, near Jarmundi, and Lágwá, near Nunihát. The latter, though of considerable height, seems to be a mere agglomeration of boulders, and is utterly inaccessible. To the south-east of Nunihát is the Sankara range, which appears to be distinct from any of the systems already described. Its most prominent feature is the peak of Singanmát, which is well known as a landmark in all the country round.

The following hills occur in the neighbourhood of the Station of Deoghar:—Bárkop, eight miles north of Deoghar, is a group of four hills standing nearly in a line with one another. The two central peaks are conical, while the outside ones slope down to the level of the plain in long irregular ridges. Pánchpahár, 15 miles south of Deoghar, is an isolated hill, tapering up into sharp pinnacles of rock. Rabrá, 18 miles north-east of Deoghar, is a cluster of three conical hills, connected together at the base. I add the following isolated hills, which are given as principal stations of the Great Trigonometrical Survey of India in Captain Sherwill's map of Bírbhúm:—(1) Deoli, (2) Tiur, (3) Serká, (4) Jalwe, (5) Patardhá, (6) Phuljorí, (7) Sonátárí, (8) Gumro, (9) Ghátí, and (10) Málancha.

With few exceptions, the hills of the District are covered almost to their summits with dense jungle, and are only accessible to men and beasts of burden. There are, however, numerous passes through all the ranges along which good roads can easily be made. From the central valley, for instance, of the Rájmahál hills no less than five passes open upon the plains—the Chaparbhítá to the south-west, the Majhwá to the north-west, in the direction of Bhágalpur, the Ghátiárí to the east, the Margo to the south-east, and a fifth, the name of which I cannot discover, leading north-east to Rájmahál. Further south again, the Pachwárá or Kendwá pass leads from east to west through the entire breadth of the Rájmahál hills; while the main road from Bhágalpur to Surí, in Bírbhúm, follows the Ráníbahál pass, where the river Mór has forced its way through the continuous barrier of the Belpátá range. The Teliágarhí pass, which lies between the Rájmahál hills on the south and the river Ganges on the north, was formerly held to be of great strategic importance as commanding the military approaches of Bengal Proper.

River System.—The river Ganges forms the northern and a large portion of the eastern boundary of the Santál Parganás, up to the point where the three Districts of Maldah, Murshidábád, and the Santál Parganás meet close to Kánkjol. The average width of the bed is about three miles. The stream, however, does not fill the channel in the hot weather, and almost invariably overflows it in the rains. The banks are for the most part cultivated. The Ganges is not joined by any tributaries within the Santál Parganás; but all the rivers of the District eventually flow either into the Bhágirathí, or into the main stream of the Ganges.

The Gumání river rises in the Southern Division of the Rájmahál

hills, and at first runs north-east into the Barháit valley. It is there joined by the Moral river from the northern hills; and the united stream, which has thus collected the drainage of the entire hill-range, flows south-east through the Ghátiárí pass to join the Ganges near Mahádeo-nagar. The Bánsloi, coming from the western boundary of the District, runs through the Pachwárá pass into the Bhágirathí near Jangipur. The Bráhmaní rises to the east of Nunihát, and passes out of the District in a south-easterly direction. The Mor or Morákhí, which drains the central portion of the Santál Parganás, rises some distance to the east of the Station of Deoghar, and follows a south-easterly course parallel with the Bhágalpur and Surí road. Its chief tributary is the Naubil, which flows in from the east. The Ajai rises on the boundary of Hazáribágh, and drains the south-western part of the Santál Parganás, passing on to join the Bhágirathí at Kátwá. The Barákar river forms a portion of the south-western boundary, where it divides the Santál Parganás from the District of Mánbhúm.

With the exception of the Ganges, which can hardly be said to belong to the District, none of the rivers in the Santál Parganás are navigable throughout the year. Even during the rainy season the violence and uncertainty of the river currents is such that navigation by boats is impossible; although the sudden floods which occur on the Mor river are utilised for floating rough timber down towards Bengal proper. At Kamrábád, however, a few miles south of Nayá Dumká, a line of rocky boulders rises so high from the bed of the stream, that even during the rains timber has to be carried round this obstacle by land. The general character of the rivers is that of hill-torrents, which shrink in the hot season to a mere thread of water in a sandy or rocky bed, but in the rains become strong rapids, impassable by men or beasts of burden. The banks are for the most part steep cliffs of gravel or rock, and no attempt is made to cultivate them.

Alluvion and Diluvion.—On the eastern border of the District opposite to Rájmahál, a notable case of alluvion has been taking place since 1860. When the Loop-Line of railway was opened in that year, an arm of the Ganges ran immediately under the station of Rájmahál, forming a navigable channel for steamers and boats of all sizes. In 1863-64, the river abandoned this channel, and left a *char* or alluvial bank in its place; Rájmahál is now three miles distant from the main stream of the Ganges, and can only be approached by steamers during the rains.

THE LOSS OF LIFE BY DROWNING was reported by the police in 1869 at 40. A large number of these deaths were caused by persons being swept away in attempting to cross flooded torrents during the rains.

TOWNS AND VILLAGES LIVING BY RIVER TRAFFIC.—The only towns in the Santál Parganás, the population of which live chiefly or exclusively by river traffic, are Rájmahál and Sáhibganj. Both of these are distributing centres for food-grains, although the change in the course of the Ganges noticed above has had the effect of transferring the bulk of the Rájmahál trade to Sáhibganj. This subject is noticed again below in the paragraph on Commerce.

UTILIZATION OF THE WATER SUPPLY.—No use has at present been made of the rivers as a motive power for machinery; and owing to the absence of a continuous volume of water throughout the year, it is doubtful whether they could be so utilised without constructing dams and sluices on a very large scale. The various modes of applying water to irrigation will be noticed on a subsequent page.

FISHERIES.—Three fisheries, in the Sub-District of Rájmahál, at Torái, Gumání, and Chiriyádahá, are the property of Government, and pay respectively a yearly rent (*jalkar*) of Rs. 35, Rs. 50, and Rs. 85; total £17. Besides these, there are a few in the possession of the *zamíndárs*, the rent of which cannot be ascertained. The fishing rights, however, are nowhere of much value, and the proportion of the population which lives by fishing is insignificant.

MARSH CULTIVATION is confined to the alluvial strip of country which runs along the Loop-Line in the east of the District. No attempt has been made to reclaim the marshes by draining or throwing up embankments; but they are utilised in their existing state for the cultivation of coarse long-stemmed rice, which grows to a height of 12 feet, keeping pace with the rise of the flood water.

LINES OF DRAINAGE.—As in the neighbouring Districts of Hazáribágh and Mánbhúm, the discharge of surface moisture takes place very rapidly, and the general direction of the drainage of the District is towards the south-east. In the Rájmahál hills two subordinate lines of drainage converge from the north and south in the Barháit valley; but from this point the accumulated water supply of both divisions of the hills is taken off by the Gumání river, in a south-easterly direction into the Ganges.

WATER FALLS.—Close to the small village of Kuskirá the bed of the Bánsloi river is crossed by a broad belt of basalt, causing

a fall of about twelve feet in height. The action of the water has worn the rock into a number of deep cup-like depressions, some of which are of considerable size. In the centre of the stream, below the falls, stands an isolated group of colossal basaltic columns, one of which was measured by Captain Sherwill in 1851, and found to be 48 feet in circumference. At Sinhpur, about 18 miles to the south, the Bráhmaní river dashes over an extensive bed of basaltic columns, which here crosses the stream at right angles, and forms a fall of about 10 feet. To the west, where the rock first appears, it is a waving floor of basalt, as if it had recently cooled down from a liquid state; further east the structure is columnar; and still lower down the stream, the rock again becomes a solid mass, in which are embedded crystals and balls of agate, with quartz nests of great beauty. In one part of the columnar section, the protruding heads of the basaltic columns have been worn into a globular form by the combined action of weather and the running water. In the north-eastern corner of the District, close to the Mahárájpur station on the Loop-Line, the Motijharná water-fall is caused by a small hill stream discharging itself over two successive ledges of columnar basalt. The base of the lower ledge is being gradually eaten away into the form of a cave behind the fall. The supply of water is continuous throughout the year. Situated as the fall is, at the angle where two ranges of hills diverge, the scenery is extremely picturesque on a small scale. The remains of an old brick reservoir are still to be found; and the fact that an annual fair is held at Motijharná in the month of February, seems to indicate that the spot is still regarded as sacred by the Hindus.

Caves and Mineral Springs.—A cave near Gajrí, in the Dámaní-koh or hills division of the District is thus described by Captain Sherwill, who visited the spot in 1851:—"After a short scramble through jungle and over broken basalt and agate, we arrived at a black wall-like precipice about 50 feet in height, composed of basaltic columns, over which a feeble trickle of water spread itself, imparting to the rocks a pitchy hue. High up among the rocks, two fig trees have taken root, and thrown down long and elegant rope-like roots 40 feet in length, whose silvery whiteness contrasts well with the black columns. On the summit of the precipice are some very fine naked armed sterculias, and at the base is a cave named Sír Gádi 40 feet in length, 20 in depth, and about 5 feet 6 inches in height; the roof of which is composed of the bases of the columns." It is considered sacred to Siva, and is visited by a few pilgrims in the month of

March. But sacrifices of goats are offered indiscriminately by Santáls and Paháriás, as well as by Hindus.

Mineral springs exist at Raksí in the Dáman-i-koh of Rájmahál, in the Bhurbhurí and Sidh rivers in Nayá Dumká, and at Naudihá, 6 miles from Goddá. The latter spring, which bears the name of *nirjar* or purifier, bubbles up in the centre of a pool about 30 feet square. No information is available as to the chemical components or even the temperature of any of these springs.

MINERALS.—Coal and iron are found in almost all parts of the Santál Parganás. The various attempts that have been made to work coal-mines, and to quarry building-stone in the District, are noticed in a subsequent paragraph. In 1850, some copper and silver ores were dug up by Captain Sherwill in the Sub-District of Deoghar. Fourteen pounds of silver ore were treated in Calcutta by Mr. H. Piddington, Curator of the Museum of Economic Geology, and yielded 154 grains of pure silver, showing it to be "far above an average ore." The copper ore was found to be very poor.

FORESTS.—Although the face of the country is to a large extent covered with jungle, there are no forests in the Santál Parganás which contain timber of an appreciable commercial value. Government obtains a small revenue of Rs. 300 (£30) a year, by leasing out the right to cut timber for firewood in the Dáman-i-koh; and trifling amounts are realized by the landholders in the form of royalties on every axe employed in cutting wood. The characteristic tree of the jungles of the District is the *sál*, large numbers of which are floated down the Mór during the rains, while still more are exported during the dry season on *sagars* or block-wheeled carts.

JUNGLE PRODUCTS.—The principal jungle products of the Santál Parganás are the following:—Lac is found on the *palás*, *bair*, and *pípal* trees, and is exported in small quantities from the Mahárájpur station. No lac manufacture goes on in the District, and very few people are employed in the work of collecting lac from the jungles. *Tasar* silk cocoons are gathered in large quantities by the Santáls and Paháriás. A full account of this industry is given in a separate section below. *Dhuná* or resin is obtained by girdling the *sál* tree. Beeswax, catechu, honey, *sábui* grass, *kónfú*, and *jombár*, two creepers used for making rope, and also a variety of edible products are collected from the jungles. No particular castes are engaged exclusively in this occupation, but the use of jungle products as a means of subsistence is confined, for the most part, to Paháriás, Santáls, and Bhuiyás. For a further notice in detail of the industrial and edible

jungle products of Western Bengal, see the Statistical Accounts of the Districts of Hazáribágh and Lohárdagá. (Vol. XVI.)

PASTURAGE GROUNDS.—Patches of grazing ground for cattle are to be found in the hills and jungles all over the District; but the system of bringing in cattle from other Districts for grazing purposes, which prevails in the Chutiá Nágpur Division, is not practised in the Santál Parganás.

FERÆ NATURÆ.—Tigers, leopards, bears, hyænas, deer, and wild pigs, with a variety of small game, are common almost everywhere. Wild elephants and rhinoceros used to be seen, but have now died out. Wild ducks, pigeons, geese, snipe, partridges and quail, abound in the marshes of the alluvial part of the District. The total sum paid in the way of rewards for the destruction of dangerous animals in 1869 was Rs. 463, 13, 3, or £46, 7s. 8d. In the same year the number of persons killed by wild beasts amounted to 45. No rewards are paid for destroying snakes. No trade exists in wild beasts' skins, nor is any revenue derived from the feræ naturæ.

POPULATION.—No estimate of the population of the entire District exists previous to the regular Census of 1872. Dr Buchanan-Hamilton, in his Statistical Account of the District of Bhágalpur, gives a return of the population of Rájmahál; but owing to the difficulty of identifying the area to which his return refers, and the doubtful evidence on which he bases his estimate of the numbers of the hill-men, the return is useless for the purpose of comparison with the Census of 1872. In 1851, the Revenue Surveyor returned the population of the Dáman-i-koh at 117,045 persons, inhabiting 23,409 houses, the average density of the population being 103 to the square mile. This estimate was arrived at by counting the houses as the Survey proceeded, and allowing an average number of 5 persons to each house. The average number ascertained by the Census of 1872 was 5·1 persons per house, so that the multiple assumed by the Revenue Surveyor was as nearly as possible correct. It appears, therefore, that in the twenty years that have elapsed between the Revenue Survey and the regular Census of the Dáman-i-koh, the total population has risen from 117,045 to 264,313, being an increase of 125 per cent.; while the number of houses has risen from 23,409 to 51,726 or 120·0 per cent. Assuming the Survey estimate to be correct, the enormous increase which has taken place in the population of the Dáman-i-koh is probably due, partly to the immigration of Santáls from Hazáribágh, and partly to the natural growth of the existing

Sántal and Paháriá population within the Dáman-i-koh itself. That all the aboriginal races are wonderfully prolific is established beyond a doubt, from the large proportion that the number of children among them in the Census returns bears to that of adults; and the enclosure of the Dáman-i-koh by Government has given this natural tendency ample room to develop.

CENSUS OF 1872.—As in the rest of the Bhágalpur Division, the Census of the Santál Parganás was taken between the 5th and 15th of February 1872. The method of enumeration adopted differed in various parts of the country, and requires to be described at some length. The Santál Parganás comprise—*first*, an inner tract of hilly country, 1366 square miles in extent, called the Dáman-i-koh, which was marked off by a ring fence in 1832, and has since been under the direct management of Government; and *secondly*, a large area of 4122 square miles of undulating or alluvial country, surrounding the Dáman-i-koh, which is permanently settled and may conveniently be described as the *zamíndárí* tract. The District taken as consisting of these two tracts is further divided into four Sub-Districts, two of which have also a Sub-Division attached to them. Commencing from the north and following the course of the eastern boundary of the District, the Sub-Districts are (1) Rájmahál, with the Sub-Division of Pákaur; (2) Nayá Dumká, the headquarters of the Santál Parganás; (3) Deoghar, with the Sub-Division of Jámtárá, which occupies the south-western corner of the District; and (4) Goddá, which occupies the north-western portion and joins Rájmahál on the north-east. With the single exception of Deoghar, each of these Sub-Districts contains a certain portion of the Dáman-i-koh as well as of the *zamíndárí* tract. It was, therefore, impossible to lay down any uniform scheme of operations for taking the Census in the entire District, and various methods were adopted in the different Sub-Districts. In Rájmahál, for instance, the Census of the *zamíndárí* tract was taken as far as possible by the *gumáshtás* or bailiffs of the landed proprietors, the *patwáris* or village accountants, and the headmen of villages, or, where these agents were not to be had, by any villager who could read or write. But in the Dáman of Rájmahál the national method of counting by knots tied on a string, which is common to the Santáls and Paháriás, was adopted to the purposes of the Census. Coloured strings were distributed through the *parganáits* or heads of communes to the *mánjhis* or village headmen of the Santáls, and through the corresponding officials (called *sardárs*) of the Paháriás to their headmen, also known as *mánjhis*,

and *náiḷs* or deputy headmen. These strings were of four colours—black for male adults, red for female adults, white for boys, and yellow for girls. The people were counted by the *mánjhis*, and their numbers recorded by tying a knot for each person on the string representing the proper sex and age. In that portion of the Dáman, however, which belongs to the Sub-Division of Pákaur, the same plan was followed as in the *zamíndári* tract. The Santál *parganáits* and Paháriá *sardárs* sent in lists of houses and villages, and also provided suitable persons to act as enumerators. With the help of a few special Santál enumerators, a Census of this part of the Dáman was completed, which the Sub-divisional officer considered to be more thorough and accurate than that of the *zamíndári* tract. This result was due to the area being apportioned off in well-defined circles among the *sardárs* and *parganáits*, each of whom knew precisely the extent of his own jurisdiction and the number of houses it contained. In the Nayá Dumká Dáman the same method was followed with equal success. It should be observed, also, that the returns thus obtained contained as detailed information as was given in Regulation Districts, whereas the knotted strings indicated nothing more than the number, sex, and age of the population of each village.

Within the portion of the Dáman-i-koh attached to the Sub-District of Goddá, the following four methods of enumeration were adopted:—"The Santáls and Pahariás were enumerated by the headman in each village, by means of knotting off different coloured strings representing the males, females, and children separately. In some villages the enumeration was also undertaken by the head of the village; but three people were told off to keep the reckoning, which was done by so many seeds or small pieces of gravel, one person keeping a reckoning of the men, another of the women, and a third of the children. In a few villages, a person able to read and write proceeded with the headman of the village, and made a similar reckoning, but *wrote* down the particulars. In the *bázárs* inhabited entirely by non-aboriginal classes, the enumeration was done in the same manner as the work in the *zamíndári* portions of the District outside the Dáman."

In the Sub-District of Deoghar the Census was taken in the same manner as in the Regulation Districts of the Bhágalpur Division.

In the Sub-District of Nayá Dumká, and in the Sub-Division of Pákaur, the people showed some uneasiness as to their children being counted, and appeared to think that the Census was connected

with their recent expression of discontent on the rent question. In the Goddá Dáman still stronger feeling prevailed, and the Extra Assistant Commissioner in charge was at one time apprehensive of a serious outbreak. Rumours had got about in one place, that a number of men were to be taken from each village and deported to Assam or the Bhután Dwárs, to work as coolies in clearing fresh land; while elsewhere the prevalent idea was that the people were being counted with a view to their forcible conversion to Christianity. Accordingly, the *rayats* of Boárijor drove the *parganáit* and the *mánjhís* who were assisting him out of their villages, and refused to allow the Census to proceed. When the Extra Assistant Commissioner arrived on the spot, he found about 1500 people assembled. The women and children were in real terror lest some mysterious evil should come upon them if they were counted. It seems, however, that they can never have had any intention of offering a serious resistance to the process of enumeration. For when it was explained that the *parganáit* had only been acting under the orders of Government, the crowd readily dispersed, with the remark that the *sarkár* might do what it pleased, but they would rather not be counted.

As far as the inhabitants of the District are concerned, the results of the Census are believed to be fairly accurate. In a few Santál villages in the Dáman of Rájmahál, the proportion of children in the total population exceeds that of adults; and this is supposed to be due to some confusion on the part of the enumerators. But both *parganáits* and *mánjhís* protest that their returns are correct, and in any case the error is too small to affect the general returns of the District to an appreciable extent. Some difficulty was experienced in counting the pilgrims who were incessantly flocking into the town of Deoghar, of whom many had been previously entered in the Census returns of other Districts. To secure accuracy, the Assistant Commissioner ordered all pilgrims to assemble in the *saráis* or rest houses on the last day fixed for taking the Census; but it was found that this would be impracticable, and the pilgrims were therefore counted by enumerators stationed at the principal entrances of the town.

The Census disclosed a total population in the Santál Parganás of 1,259,287 persons, inhabiting 230,504 houses, the average density of the population throughout the District being 229 per square mile. The table on the opposite page illustrates the distribution of the population in each Police Circle, Sub-Division, and Sub-District. The table is reproduced as it stands in the Census Report of 1872:—

Abstract of the Area, Population, &c., of each Sub-District, and Police Circle of the District of the Santál Parganás, 1872.

Sub-District or Sub-Division.	Police Circle (*thánd*) or other Local Division.	Area in square miles.	Number of villages, *mauzás*, or townships	Number of houses.	Total population.	Averages according to Census Officers. Persons per square mile.	Villages, *mauzás*, or townships per square mile.	Persons per village, *mauzá*, or township.	Houses per square mile.	Persons per house.
Rájmahál	Within the Dáman-i-koh	...	805	19,502	99,462	...	...	124	...	5·1
	Outside do.	...	449	20,164	91,428	...	...	204	...	4·5
	Total	...	1,254	39,666	190,890	...	...	152	...	4·8
Pákaur	Within the Dáman-i-koh	...	383	9,109	43,049	...	...	112	...	4·7
	Outside do.	..	665	19,060	98,255	...	...	148	...	5·2
	Total	...	1,048	28,169	141,304	...	...	135	...	5·0
	Sub-District Total	1,343	2,302	67,835	332,194	247	1·71	144	51	4·9
Goddá	Within the Dáman-i-koh	409	788	16,992	86,660	212	1·93	110	42	5·1
	Outside do.	528	846	37,447	206,780	392	1·60	244	71	5·5
	Sub-District Total	937	1,634	54,439	293,440	313	1·74	180	58	5·4
Nayá Dumká	Within the Dáman-i-koh	218	292	6,123	35,142	161	1·34	120	28	5·7
	Outside do.	1,256	2,310	44,253	256,121	204	1·84	111	35	5·8
	Sub-District Total	1,474	2,602	50,376	291,263	198	1·77	112	34	5·8
Deoghar	*Thánd* Deoghar	1,136	1,164	20,452	125,631	...	2·27	108	...	6·1
	„ Koron		1,413	20,858	120,966	...		86	...	5·8
	Total	1,136	2,577	41,310	246,597	217	2·27	96	36	6·0
Jámtárá	*Thánd* Jámtárá	598	757	16,544	95,793	160	1·27	127	28	5·8
	Sub-District Total	1,734	3,334	57,854	342,390	197	1·92	103	33	5·9
	Total within the Dáman-i-koh	1,366	2,268	51,726	264,313	193	1·66	117	38	5·1
	Total outside the Dáman-i-koh	4,122	7,604	178,778	994,974	241	1·84	131	43	5·5
	District Total	5,488	9,872	230,504	1,259,287	229	1·80	128	42	5·4

DENSITY OF THE POPULATION.—Owing to the defects of the foregoing table, it is impossible to enter upon a detailed examination of the density of the population in all the Sub-districts of the Santál Parganás. As might be expected, the *zamíndárí* tract is the most thickly-peopled portion of the District, having an average of 241 persons to the square mile. Within this again, the density of the population ranges from 160 in the police circle of Jámtárá to 392 in the *zamíndárí* tract of Goddá. Taking the Dáman-i-koh as a whole, it appears that there is a general average of 193 persons to the square mile, the greatest density recorded being 212 persons to the square mile in the portion of the Dáman attached to Goddá, and the least being 161 in the Dáman of Nayá Dumká. Both the least populous and the most populous areas of the District are situated in the *zamíndárí* tract. It deserves notice that the police circle of Jámtárá, which is intersected by the Chord Line of railway, and lies between the Ajai and Barákhar rivers at the point where the three Districts of Bardwán, Mánbhúm, and the Santál Parganás meet, has a population of only 160 persons to the square mile. This apparent anomaly, however, is accounted for by the fact that a large portion of the area is overgrown with heavy jungle, which has not yet been brought under cultivation. The sparsity of the population in the Nayá Dumká part of the Dáman, as compared with that in the Dáman attached to Goddá, may perhaps be connected with a circumstance observed by Dr Buchanan-Hamilton, that the agricultural knowledge of the southern hillmen is inferior to that of the northern.

POPULATION CLASSIFIED ACCORDING TO SEX AND AGE.—The number of males is 629,716, and of females 629,571; the proportion of males in the total population being 50·0 per cent., and the average density of the population throughout the District 229 to the square mile. Classified according to age, the Census gives the following results:—Hindus, under twelve years of age, males 128,276, and females 113,602—total 241,878, or 37·20 per cent.; above twelve years of age, males 195,460, and females 212,872—total 408,332, or 62·80 per cent. of the total Hindu population. Muhammadans, under twelve years of age, males 16,220, and females 13,941—total 30,161, or 37·80 per cent.; above twelve years, males 23,225, and females 26,400—total 49,625, or 62·20 per cent. of the total Muhammadan population. Christians, under twelve years of age, males 46, and females 75—total 121, or 30·87 per cent.; above twelve years, males 155, and females 116—total 271, or 69·13 per cent. of

the total Christian population. Other denominations not separately classified, under twelve years of age, males, 125,209, and females 115,218—total, 240,427, or 45·45 per cent.; above twelve years, males 141,125, and females 147,347—total 288,472, or 54·55 per cent. of the total "others" population. Population of all religions, under twelve years of age, males 269,751, and females 242,836—total 512,587, or 40·70 per cent.; above twelve years, males 359,965, and females 386,735—total, 746,700, or 59·30 per cent. of the total District population. As in other Districts of Bengal, the Census Returns disclose a small proportion of girls to boys, whilst in the population above twelve years of age the females are in excess of the males. This discrepancy probably arises from the fact that natives consider girls have attained womanhood at a much earlier age than boys attain manhood. The percentages of children not exceeding twelve years of age of all religions are given in the Census Report thus:—Hindus: proportion of male children 19·7, and of female children 17·5 per cent.; proportion of children of both sexes, 37·2 per cent. of the total Hindu population. Muhammadans: proportion of male children 20·3, and of female children 17·5 per cent.; proportion of children of both sexes, 37·8 per cent. of the total Muhammadan population. Christians: proportion of male children 11·8 per cent., and of female children 19·1 per cent.; proportion of children of both sexes, 30·9 per cent. of the total Christian population. "Others": proportion of male children 23·7, and of female children 21·8 per cent.; proportion of children of both sexes, 45·5 per cent. of the total "others" population. Total population of all religions: proportion of male children 21·4, and of female children 19·3 per cent.; proportion of children of both sexes, 40·7 per cent. of the total population of the District. It deserves notice that the proportion of children is abnormally large, being 40·7 per cent. of the total population. This is said to be due to the fact that the aboriginal races are unusually prolific. The returns, like those of the Chutiá Nágpur Division, certainly show that the proportion of children in the total population bears a direct ratio to the strength of the aboriginal element. Thus, in the Santál Parganás where the aboriginal races are more numerous than in any other part of Bengal; the children under twelve form as much as 40·7 per cent. of the population, a proportion which rises to 46·5 in Goddá, and even to 47·5 per cent. in the Santál villages of that portion of the Dáman-i-koh which is situated in Rájmahál. The Paháriás appear to be somewhat less prolific, for

the percentage of children in their villages is given in the Census Report at 40·5 in Goddá, and 41·0 in the Dáman of Rájmahál. Conversely, in the Districts of Hazáribágh and Mánbhúm, which are largely peopled, the one by Hindustání and the other by Bengalí immigrants, the proportionate number of children falls to 36·4 and 37·1 per cent. respectively; while among the more aboriginal Districts we find a percentage of 40·0 ruling in the District of Singbhúm, and 40·4 in Lohárdagá and in the Tributary States of Chutiá Nágpur.

INFIRMITIES.—The number of insanes and persons otherwise afflicted with infirmities in the Santál Parganás is returned in the Census Report as follows:—Insanes: males 42, and females 5—total 47, or ·0037 per cent. of the total population. Idiots: there is only one male idiot. Deaf and dumb: males 149, and females 44—total 193, or ·0153 per cent. of the population. Blind: males 285, and females 133—total 418, or ·0332 per cent. of the population. Lepers: males 438, and females 77—total 515, or ·1470 per cent. of the population. It is a curious circumstance that although the females form 50·0 per cent. of the total population of the District, of the total number of persons afflicted with the above-mentioned infirmities less than 25 per cent. are women. The total number of male infirms amounts to 915, or ·1453 per cent. of the male population; while the number of female infirms is only 259, or ·0411 per cent. of the female population. The total number of infirms of both sexes is 1174, or ·0932 per cent. of the total District population.

OCCUPATION OF THE PEOPLE.—The details given in the District Census Compilation showing the occupations of the people have been omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The distribution of races in the Santál Parganás is traceable rather to the controlling action of Government, than to the geographical position of the District or even to its physical conformation. The colony of Paháriás which occupies the Rájmahál hills is like an advanced outpost, cut off from the main body of the aboriginal races further west by the great Aryan line of communication between Bengal and Behar. Although, no doubt, the crests of the ranges are barren enough to deter any other race from contesting their possession with the Paháriás, yet it may be inferred, from what has actually taken place in Hazáribágh,

that but for the ring-fence erected by Government in 1832, all the lands of the lower levels would have been occupied by Hindustání or Bengalí immigrants. Since the enclosure of the Dáman-i-koh, however, a continual stream of Santál immigrants has been pouring into the District from Hazáribágh and Mánbhúm, and occupying the valleys and lower slopes of the hills which the Paháriás do not cultivate. The Census Report of 1872 gives no separate return of the number of Santáls inhabiting the Dáman-i-koh; but their number in the entire District is shown as 455,513, being 81·73 per cent. of the total number of aborigines, or 36·17 per cent. of the entire population. The Paháriás on the other hand number only 68,336, or 12·26 per cent. of the aborigines, and 5·42 per cent. of the population of the District. It appears from the following list that the total number of the pure aboriginal races in the Santál Parganás is 557,277, or 44·25 per cent. of the entire population; while the semi-Hinduised aborigines amount to a further 224,312, or 17·81 per cent.: —total of pure and impure aborigines, 781,589, or 62·06 per cent. of the total population. The remaining inhabitants of the District are either Bengalí immigrants from the south-east, or Hindustánís from the north-west; but the Census returns afford no means of estimating the relative strength of the two nationalities in the Santál Parganás. With reference to the three tracts of hilly, undulating, and alluvial country into which the District is divided, it may be laid down with approximate correctness that the hilly country is inhabited mainly by Santáls, Paháriás, and other aboriginal tribes; the undulating region by semi-aboriginal races, with a smaller proportion of aborigines and a fair sprinkling of Aryan settlers; and the alluvial strip of country almost entirely by Aryans.

Mr Magrath's District Census Compilation thus classifies the population of the Santál Parganás. Certain of the details differ from those given in the General Census Report, the original figures having been corrected by subsequent inquiry. The list of Hindu castes will be repeated on a later page, but arranged on a different principle, according to the rank which each holds in social esteem.

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
EUROPEANS.	
English	77
Irish	17
Scotch	12
German	6
Dane	1
Norwegian	1
Unspecified	6
Total,	120
II.—MIXED RACES.	
Eurasians	92
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Jew	6
B.—Natives of India and British Burmah.	
1.—ABORIGINAL TRIBES.	
Bhar	2,670
Dhángar	3,062
Kánjar	102
Kharwár	431
Kisán or Nágeswar	113
Kol	8,894
Mál	8,820
Naiyá	9,179
Nat	157
Paháriá	68,336
Santál	455,513
Total	557,277
2.—SEMI-HINDUISED ABORIGINALS.	
Bágdí	3,507
Báheliá	185
Carry forward,	3,692

Name of Nationality, Tribe, or Caste.	Number.
Brought forward,	3,692
Barí	118
Baurí	14,976
Bediyá	143
Bhuiyá	81,548
Bind	2,934
Cháin	17,576
Chamár	23,460
Chandál	537
Dom	29,465
Dosádh	8,122
Gangauntá	4
Hárí	6,383
Káorá	1,958
Karangá	1,214
Khairá	1,172
Koch	368
Labaná	17
Mahili	9,521
Márkande	3,044
Mihtar	470
Mukeri	89
Musáhar	10,353
Paliyá	352
Pásí	1,716
Rajwár	5,080
Total	*224,312
3.—HINDUS.	
(1) *Superior Castes.*	
Bráhman	29,330
Rájput	33,337
Ghátwál	14,181
Total	76,848
(2) *Intermediate Castes.*	
Bábhan	102
Baidyá	349
Bhát	757
Káyasth	5,940
Total	7,148

* Differs from the Census Report by 143 Bediyás erroneously excluded.

Name of Nationality, Tribe, or Caste.	Number.
(3) *Trading Castes.*	
Agarwálá	721
Baniyá	41
Barnawár	357
Changhariá	106
Gandhabanik	4,255
Káparíá	*280
Kasarwání	52
Kolápuri	4
Márwárí	1,556
Nauniyár	394
Rauniyár	134
Rabí	36
Sinduriyá	125
Subarnabanik	6,865
Total,	†14,926
(4) *Pástoral Castes.*	
Garerí	112
Goálá	74,529
Gujar	9
Total	74,650
(5) *Castes engaged in preparing Cooked Food.*	
Halwái	8,524
Kándu	2,121
Total	10,645
(6) *Agricultural Castes.*	
Agurí	52
Baruí and Támbulí	7,320
Chásá	6,982
Kaibartta	2,994
Kánái	610
Koerí	9,351
Kurar	2,457
Kurmí	9,777
Málí	1,262
Nagar	211
Net	433
Ráj	878
Sadgop	1,109
Sárak	429
Total	‡43,865

Name of Nationality, Tribe, or Caste.	Number.
(7) *Castes engaged chiefly in Personal Service.*	
Behárá	956
Dhánuk	12,429
Dhobí	10,497
Hajjám or Nápit	12,338
Kahár	11,962
Total	48,182
(8) *Artisan Castes.*	
Barhái (carpenter)	3,456
Bautiri (ornament maker)	6
Chirankáta (comb maker)	61
Chitrakár (painter)	13
Kánsárí and Thatherá (brazier)	402
Kumhár (potter)	14,765
Láherí (lac worker)	11
Lohár (blacksmith)	14,870
Sánkhárí (shell cutter)	181
Sikalgir (cutler)	9
Sonár (goldsmith)	3,752
Sunrí (distiller)	18,242
Telí (oilman)	27,954
Total	83,722
(9) *Weaver Castes.*	
Chapwál	1,089
Dhuniyá	9
Jogí	3,493
Juláhá	698
Kapálí	42
Tántí	4,656
Total	9,987
(10) *Labouring Castes.*	
Beldár	683
Chunári	298
Deohari	18
Ekuár	79
Kadar	47
Korá	2,211
Mareyá	884
Matiyál	10
Nuniyá	847
Paiságh	1,850
Total	§6,927

* Erroneously omitted from the Census Report.
† Differs from the Census Report by 41.
‡ Differs from the Census Report by 113.
§ Differs from the Census Report by 79 erroneously included.

Name of Nationality, Tribe, or Caste.	Number.
(11) *Castes engaged in Selling Fish and Vegetables.*	
Kandárá	159
Metiyá	12
Pundarí	23
Purá	136
Total	330
(12) *Boating and Fishing Castes.*	
Chábi	26
Gonrhí	895
Jaliá	1,147
Keut	1,212
Málá	1,865
Muriárí	4
Naiyá	40
Pátní	744
Pod	39
Surábiyá	855
Tior	2,837
Total	9,664
(13) *Dancer, Musician, Beggar, and Vagabond Castes.*	
Bájakar	38
Báití	310
Jadupetí	225
Kán	8
Kasbi	4
Kheltá	116
Total	701

Name of Nationality, Tribe, or Caste.	Number.
(14) *Persons Enumerated by Nationality only.*	
Bengalí	37
Hindustání	326
Uriyá	62
Total	*425
(15) *Persons of Unknown or Unspecified Castes*	2,592
Grand Total of Hindus	390,612
4. Persons of Hindu origin not recognising Caste.	
Aghorí	5
Vaishnav	6,400
Nánakshábí	7
Rámáit	195
Sanyásí	289
Native Christians	180
Total	7,076
5. Muhammadans.	
Pathán	460
Sayyid	1
Shaikh	3683
Unspecified	75,642
Total	79,786
6. Burmese.	
Maghs	†6
Total of Natives of India	1,259,069
Total of Asiatics	1,259,075
Grand Total	1,259,287

* Differs from the Census Report by 6 Maghs erroneously included.
† Erroneously included in § xiv. in the Census Report.

Aboriginal Tribes.—The following aboriginal tribes are found in the Santál Parganás, with their numbers as returned in the Census Report :—

(1) Bhar, 2670. The Bhars or Rájbhars are considered by all authorities a genuine aboriginal tribe. From the monuments which

they have left, and the traditions of them which still survive, it is tolerably certain that they were at one time the lords of the soil over a considerable portion of the Benares Province, and also in Oudh. At the present day they have sunk to a thoroughly degraded position, and are chiefly employed as swine-herds. A long chapter on the Bhars will be found in Mr Sherring's *Hindu Tribes and Castes*; but they properly belong to the North-Western Provinces, and I therefore make no further mention of them here.

(2) DHÁNGAR, 3062, are probably Uráons from Chutiá Nágpur Proper. On the origin of the term Dhángar there has been some discussion. It is, writes Colonel Dalton, in his *Ethnology of Bengal*, "a word that, from its apparent derivation (*dang* or *dhang*, a hill), may mean any hill-men; but amongst several tribes of the southern Tributary Mahals, the terms *Dhángar* and *Dhángarín* mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe." There is, however, another, and perhaps more plausible interpretation. The large majority of agricultural labourers in Chutiá Nágpur Proper are engaged by the year, and receive two rupees per annum in cash besides their food, and one cloth, with small occasional perquisites. Such labourers are called Dhángars, the name being apparently taken from the paddy (*dhán*) which forms the bulk of their wages. *Rabí*, or cold weather crops, are not largely grown in Chutiá Nágpur Proper; and during the slack season from December to the end of March, large numbers of Dhángars leave their own country for Calcutta, and other places in Bengal, in search of work as agricultural labourers. The Dhángar system of payment is so general in Chutiá Nágpur that the term is virtually synonymous with labourer, and these temporary emigrants naturally describe themselves as *dhángars*. In Bengal they are paid on a different system; and the term *dhángar* having thus lost its meaning, has been taken by Professor Wilson (Glossary *sub voce*) for the designation of a distinct tribe. The word has not necessarily any reference to age; but owing to the common practice by which the younger members of a family take service as *dhángars*, while the elder stay at house to till the family land, it happens that most *dhángars* are young men.

(3) KÁNJAR, 102, are described in the Census Report as a vagrant gipsy-like tribe; the men make ropes of grass, and collect *khas-khas* (Andropogon muricatum) to make screens for cooling houses; the

women are employed to tattoo the females of the lower Hindu castes.

(4) KHÁRWÁR, 431. See the Statistical Account of Lohárdagá District, where they are classified under the semi-Hinduised aborigines, Vol. XVI., pp. 311-317. Most of the Khárwárs who are enumerated in the Santál Parganás are inhabitants of the hilly portion of Rájmahál.

(5) KISÁN or NAGESWAR, 113. See Account of the Tributary States of Chutiá Nágpur (Vol. XVII).

(6) KOL, 8894. I have remarked in the Statistical Account of Singbhúm District (Vol. XVII., p. 39), that the name of Kol is a vague generic term, which originated with the Hindu settlers in Chutiá Nágpur, and is applied indiscriminately to Mundas, Hos, Bhúmij, and Uráons. Of these, the three former are closely allied Kolarian races, in no way connected with the Uráons, who are undoubtedly Dravidian. It is impossible, therefore, to form even a conjecture from the Census Report as to the precise tribal affinities of the people who are recorded as Kols in the Santál Parganás. Probably, however, they consist in about equal proportions of Bhúmij from Mánbhúm, and Uráons from Chutiá Nágpur Proper.

(7) MÁL, 8820. Some confusion has arisen as to the tribal affinities of the Máls in the lower Provinces, in consequence of the fact that several apparently distinct races are called by this name. The Máls of Bengal proper are closely allied to, if not identical with, the semi-aboriginal caste of Chandáls. On the other hand, the Márs or Mals (the letters *r* and *l* being commonly interchangeable), who formerly ruled in Palámau, and are now settled chiefly in the tributary state of Sargujá, are thoroughly Hinduized in their habits, and appear from their features to be of Aryan extraction, with perhaps a slight admixture of Dravidian blood. The small colony of Máls, which is said to exist in the police circle of Nawádá, in Gayá District, may perhaps be an offshoot from the Márs or Máls of Palámau. It is, however, improbable that the 8820 Máls returned as inhabitants of the Santál Pargánas are in any way connected with the Márs or Máls of the extreme west of the Chutiá Nágpur Division; while the Mál Paháriás of the southern hills would almost certainly be recorded as Paháriás. It may therefore be assumed that the Máls of the Santál Pargánas belong to the Bengal caste of that name, which is very strong (29,281) in the neighbouring District of Murshidábád. A different hypothesis, however, has been

adopted in the Statistical Account of Murshídábád, to explain the large number of Máls in that District (See Vol. IX., pp. 48 and 55).

(8) NAIYÁ, 9179. The Naiyás are described by Dr Buchanan Hamilton as the fifth and lowest class of the southern Paháriás. They were formerly the tribal priests, but for some reason were degraded from the office. It is suggested in the Census Report that the religion of which they were priests was Buddhism, and that this is the reason why the Hindus regard them as impure. But their aboriginal descent is of itself sufficient to account for the Hindu repugnance to them; and the only evidence I can find in favour of the theory that they were Buddhists, is a conjecture of Captain Sherwill's that certain rude sandstone figures, discovered near Kátikund in the southern hills, were intended to represent the naked ascetics of the Digambara sect of Jains. It may, however, be argued that as Jainism certainly penetrated to some of the more remote jungles of Mánbhúm and Singbhúm, the existence of Jain settlements in the Rájmahál hills is not *prima facie* improbable.

(9) NAT, 157, are described in the Census Report as follows:—"They are a vagabond race, seldom settling down, and having as their nightly covering a small pent-house of reeds, commonly called a *sirkí*. They not unfrequently profess to be Musalmáns, and are said to be regularly circumcised; they, however, employ Bráhmans to choose lucky names for their children. In common with low-caste Hindus, they affect to have seven castes, viz., Chári, Athbhái, Bainsá, Párbatiyá, Kálkur, Dakhiní, and Gangwár. The names, however, by which they generally call themselves are Bájikar or Bázigar and Khodnet (tumblers), Bándarmárá (monkey-killers), Gohi (lizard-eaters), Sámpheriyá (snake-charmers), and the like. The tribes of the Nats are sometimes differently given as Gwálári, Sánwat, Brijbási, Bachgoti, Bejariah, Bariah, Mahawat, and Bázigar. Dr Oldham is quoted by Mr Sherring as giving the tribes differently; but one at least of the tribes he mentions is a well-known subdivision of Doms, which, however, resembles the Nats in its vagrant and predatory habits. Two of the tribes mentioned by Buchanan-Hamilton are hill-tribes, and not Nats at all. They are most of them hard drinkers, and resemble so much the gipsies of Europe, that it seems almost impossible not to identify the two. The Nat women particularly resemble the gipsies, and their stealing propensities, especially as regards fowls, are remarkably similar. In their religion they are said to be Kabirpanthis, followers of the poet who designed a kind

of universal religion. Dancing, tumbling, stealing, cattle-gelding, catching and exhibiting wild animals; anything, except steady hard work, they will take to. Tired of one place, they take up their property (and not unfrequently anything else they find about), and march for days till they find another place where they care to stay. The women, when they marry, give up exhibiting in public, and devote themselves to the more domestic duties of the tribe. They have a secret language, like the gipsies, besides the ordinary dialect in use amongst them. Mention is made of them in the Institutes of Manu, but there seems no reason to believe that they are in any way connected with the Bráhmanic tribes."

(10) PAHÁRIÁ, 68,336. In 1851, Captain Sherwill, the Revenue Surveyor, returned the numbers of the Paháriás within the Dáman-i-koh at 33,780 souls. This estimate was arrived at by taking the number of houses recorded by the Survey, and assigning an average of five inhabitants to each house. On the other hand, the Census of 1872 returns the Paháriás at 68,336, or more than double Captain Sherwill's estimate. The Census return, of course, includes the whole District, and is not limited to the Dáman-i-koh; but looking to the well-known preference of the Paháriás for the crests of their own hills, and their distaste for a lowland life and lowland methods of cultivation, it is possible that almost all the Paháriás recorded in the Census of 1872 were inhabitants of the hills of the Dáman-i-koh. Assuming, then, that Captain Sherwill's estimate in 1851 was approximately correct, it would appear that the Paháriás have doubled their numbers in the last twenty years.

Colonel Dalton writes of them as follows:—'The Málairs were the first of the aboriginal tribes in Bengal that were prominently noticed by the officers of the East India Company; and our information regarding their customs and ethnic peculiarities is still derived almost entirely from a monograph by Lieutenant T. Shaw, published in 1795, A.D., in vol. IV. of *The Asiatic Researches*. That accurate investigator and topographer, Dr Buchanan-Hamilton, refers us to that paper, instead of giving us his own observation; and another more modern enquirer, the late Captain (Colonel) Walter Sherwill, who surveyed the hills, acknowledges that, for most of the information regarding the customs and religion of the tribe given by him, he is indebted to Lieutenant Shaw.

ORIGIN.—'From all I can learn, the Málairs have no traditions throwing any real light on their own history. They do not endorse the

story of their common origin with the Uráons, and their migration with them from the west, preserved by the latter people; on the contrary, they aver that the human race was first produced on the hills to which they cling. This is their tradition, as related by Lieutenant Shaw:—"Seven brothers were sent from heaven to people the earth; the eldest fell sick whilst the remainder were preparing a great feast. It was arranged that each was to take of the food that he preferred, and go to the place he had chosen to live in. One took goats' flesh, and went to a distant country, and his progeny are Hindus; another, from whom the Musalmáns are descended, took flesh of all kinds, except pork. It is not stated what the third took, but he originated the Kharwárs. The fourth took hog's flesh, went north, and from him sprang the Kiratís. A fifth became the ancestor of the Kawdir (? Kodá, Korá, Kolá, tank-digging Kols). The sixth took food of all kinds, and went far away; and it was not known what had become of him till the English appeared, when it was at once concluded that they were the descendants of the omnivorous brother. The seventh brother was named Málair; he was the eldest who was sick; they gave him all kinds of food in an old dish; thus he became an outcast, and was left on the hills, where, finding neither clothes nor means of subsistence, he and his people necessarily became thieves, and continued in that vocation till taught better by Mr Cleveland!" This wild legend is only useful as indicating the people with whom the Málairs have successively come into contact. They recognise, and attempt to account for, the existence of Kiratís, Kharwárs, Kols, Hindus, Muhammadans, and the English, but apparently none of their own cognates were known to them. The story gives us no clue to migrations; but the Uráon tradition brings the whole nation gradually from the Western Ghats to Rohtás, where it is said they were established for a long period, till attacked and driven out by Aryans. They divided into two parties, one selecting the Rájmahál hills, the other the highlands of Jharkhand or Chutiá Nágpur, as their place of refuge. They assign to this flight from Rohtás a comparatively recent period, making out that their conquerors were Muhammadans; but this is inconsistent with the more reliable accounts we have of the long sojourn of the Uráons in Chutiá Nágpur.

Government.—Before they had been weaned from lawless pursuits by the judicious treatment of Mr Cleveland and other British

officers, the Paháriás appear to have been left to their own notions of government; and though, according to Lieutenant Shaw, they possessed a code of ethics of singularly elevated tone, their practices are represented as utterly savage and cruel. We are told that if a man of one village had a claim on a person subject to a different *mánjhi*, and settlement was evaded, he made application to his own chief, who assembled his vassals and seized the offender, after plundering the village in which he resided. The plunder was appropriated by the chief and his followers. The accused was detained until his relations paid what had been originally claimed, with costs, including full compensation to the persons who had been pillaged in the raid on the village.

'MORAL CODE.—We learn from Lieutenant Shaw's paper that the Paháriás have a firm belief in the transmigration of souls. Their high-toned moral code is, in respect to rewards and punishments after death, entirely based on that doctrine which with the code was, it is said, revealed to their first parents by the Creator. It will be sufficiently understood by a perusal of the following homily. "Whoever obeys God's commandments will behave well in all respects. He will neither injure, abuse, beat, nor kill any one; nor rob, nor steal, nor waste food or clothes, nor quarrel; but he will praise God morning and evening—and *the women must do this too.*" When a good man has lived this life as long as God pleases, God sends for him and says, "you have behaved well, and have kept my commandments, and I will exalt you, but for a season you must remain with me." The object of this sojourn is not stated; but when it is completed, the spirit of the good man is remitted to earth, to be born again of a woman as a Rájá or Chief, or in some higher position than that he previously held. If he shows himself unmindful or ungrateful in his exaltation, his days are cut short, and he is born again as an inferior animal. The abuse of riches or other good gifts is often punished in this world. The riches disappear or calamity befals the offender. Concealment of crime, as murder, or adultery, is looked on as a great aggravation of the offence. It becomes still more heinous, if the object of the concealment is to throw blame on another. God sees all that is done; and though mortals may be deceived, and punishment fall on the innocent, the really guilty is sure in the end to suffer a greater calamity than he inflicts. Suicide is a crime in God's eyes, and the soul of one who so offends shall not be admitted into heaven, but must hover eternally as a ghost between heaven and earth; and a

like fate awaits the soul of the murderer." The above is a brief abstract of the Paháriá doctrines and ethics communicated to Lieutenant Shaw by an intelligent mountaineer, a Subahdár of the hill-ranges, who had been a *protegé* of Mr Cleveland, and had received some education from him. I suspect the Subahdár was himself the "Manu" of his tribe, and that many of his precepts were inspired by his patron.

'RELIGION.—The notices given of the minor deities that the Paháriás revere, and of the propitiatory rites practised, are more in accordance with the ordinary customs and notions of the aboriginal tribes, than the passages above quoted. The Málairs call God, Bedo; and the title affixed to the name of all their deities is Gosái, or Gosáin, a corruption apparently of the Sanskrit Goswámi. The word Nad is sometimes used. The minor deities are as follow:—1st, Raxi. When a man-eating tiger infests a village, or a bad epidemic breaks out, Raxi has to be sought; and with the aid of the priest or diviner, a black stone which represents the god is found and set up under a large tree; and hedged round by plants of the *sij* (Euphorbia). 2d. Chál or Chálnad is similarly sought for when any calamity befalls a village, and he also is found as a black stone and set up under a *mukmum* tree. In his house the Chitarin festival is held every three years, at which a cow is sacrificed. 3d. Pau Gosáin, the god of highways, invoked by all persons going on a journey. His altar is under a *bel* tree, (Ægle marmelos) and the offering is a cock. One such sacrifice may serve many journeys. It is not repeated unless the votary meets with an accident. 4th. The tutelary deity of each village community is called Dwára Gosáin. This may be the same as the Uráon Dárá or Darhá. Whenever, from some calamity falling on the household, it is considered necessary to propitiate this deity, the head of the family clears a place in front of his house, and sets up a branch of the tree called *mukmum*, which appears to be held very sacred, like the *karm* in Chutiá Nágpur. An egg is placed near the branch, then a hog is killed and friends are feasted; and when the ceremony is over, the egg is broken and the branch placed over the suppliant's house. 5th. Kul Gosáin, the Ceres of the mountaineers, is annually worshipped when the sowing season approaches, with the sacrifice of a wether goat, or hog, by those who can afford it, or of a fowl by persons in indigent circumstances. The offering is made by the head of each family under a tree near which the *mukmum* branch is set up; but the village priest assists, and

drinks some of the blood of the victim or pretends to do so; a fore-quarter of the animal killed is presented to the *mánjhí*. 6th. The god of hunting is called Autga, and at the close of every successful expedition a thank-offering is made to him. Hunting is the favourite pastime, and one of the chief occupations of the Málairs, and they have their game laws which are strictly enforced. If a man losing an animal he has killed or wounded seeks for assistance to find it, those who aid are entitled to one-half of the animal when found. Another person accidentally coming on dead or wounded game and appropriating it, is subjected to a severe fine. The *mánjhí*, or head of the village, is entitled to a share of all game killed by any of his people. Any one killing a hunting dog is fined twelve rupees; certain parts of an animal are tabooed to females as food. If they infringe this law, Autga is offended and game becomes scarce. When the hunters are unsuccessful, it is often assumed that this is the cause, and the augur never fails to point out the transgressing female, who must provide a propitiatory offering. The Málairs use poisoned arrows, and when they kill game, the flesh round the wound is cut off and thrown away as unfit for food. Cats are under the protection of the game laws, and a person found guilty of killing one is made to give a small quantity of salt to every child in the village. 7th. Gumu Gosáin is sometimes associated with Kul, but he is specially invoked as a deity of no small influence, and a person desirous of propitiating him must abstain from all food prepared in his own house, and must not partake of the meat offered in the sacrifice; the obligation of abstinence extends to five days after the ceremony. The last of the gods on Lieutenant Shaw's list is 8th, Chamda Gosáin, evidently one of the most important, as it requires so extensive an offering to appease him, that only chiefs and men of wealth can afford to make the attempt. The supplicants have to ascertain from the priests or augurs what they have to provide, and act scrupulously according to their orders. They may have to supply one dozen of hogs, as many goats, with rice and oil in proportion, and a quantity of red lead. Three bamboos are procured, and a number of strips of bark prepared and attached to the bamboos as tri-coloured streamers, the ends being painted black and red, and the centre left the natural colour. To one of the bamboos ninety of these streamers are attached, to another sixty, to the third twenty, and the poles are further decorated with peacock's feathers; they are then set up as the Chamda Gosáin, in front of the house of the person who organises the sacrifice, and offer-

ings are made to them. After feasting, the guests spend the night in dancing, three of them relieved at intervals supporting the bamboo effigies of Chamda. In the morning special sacrifices are offered in the house of the master of the ceremony and in his fields, for a blessing on what is produced in each—progeny and crops. The *mukmum* branch sprinkled with blood marks the spot where the altars have been raised. At the close of the ceremony, the bamboos are taken inside and suspended from the roof of the votary's house, in token of his having performed the full sacrifices required of him.

According to Dr Buchanan-Hamilton, the Málairs had formerly priests called *naiyás* or *laiyás;* but these men do not now exercise priestly functions, which have developed on the *demanos* who were previously only diviners, and whose office was separate from that of the priesthood. The *demanos* are elected by inspiration; and after their call, they spend a certain number of days in the wilderness in (as they make their flock believe) intimate communication with Bedo Gosáin. From the time that any one devotes himself to the profession of priest and augur, his hair is allowed to grow like a Nazarite; his powers of divination entirely disappear if he cuts it. Before he is admitted to full orders, his ability to foretell events correctly must be verified, and he must prove by the performance of some stupendous work beyond the strength of one man, that he is supernaturally aided by the supreme being. The priest may be a married man, but after entering into holy orders he must refrain from associating with or touching any woman except his wife. Having undergone all the tests, his nomination is finally confirmed by the *mánjhi* of the village, who ties a red silk thread, to which *kauris* are attached, round his neck, and binds a turban on his head. He is then allowed to appear at the periodical sacrifice of buffaloes celebrated by the *mánjhi* in the month of January, and must drink some of the blood of the victim. At this festival a branch of the *mukmum* tree is planted in front of the *mánjhi's* house, and under its shade the great man sits on a chair or stool which is reserved for such ceremonies. Taking rice from the priest he scatters it about, and all who are supposed to be possessed with devils scramble for it. The demoniacs are then bound till a buffalo is slaughtered, when they are released in order that they may taste of the blood which cures them. The skulls of the animals killed on these occasions are preserved on stages erected in front of the *mánjhi's* house, on which are also deposited trophies of the chase,

heads of spotted deer, wild hog, porcupine, *nilgái*, barking deer, hare, &c. The heads of animals sacrificed on other occasions are the perquisites of the priests, the remainder is eaten by males only who are invited to the feast. Women are not permitted to touch the sacrificial meat or the flesh of any animal that has not been killed in a particular way by a blow on the side. There are two processes of divination; Lieutenant Shaw calls one *satani*, the other *cherin*. The former is a test by blood sprinkled on *bel* leaves. In the latter the knowledge is obtained by watching the direction of the oscillations of a pendulum. As so many years have elapsed since Lieutenant Shaw drew up his account of the Paháriás, we might expect at the present time to find many and important changes in their customs, but the following precis of notes on the tribe with which I have been kindly favoured by Mr W. Atkinson of Rájmahál, shows that they are very conservative in their sociology.

'MANNERS AND CUSTOMS.—The Paháriás are divided into three tribes—the Málairs, the Mál, and the Kumár; the first retain more of the habits of their ancestors than the other two, and are rather proud of their unbounded liberty in the matter of food. They say they eat anything that Christians eat, and a little more, for they turn not away from the carcases of animals which have died a natural death. They have priests, *daimonos* (*demanos*), and priestesses, *khiendri*, who, when officiating, become wildly excited, as if demoniacally affected. The priest rolls on the ground in his frenzy, but the priestess must maintain an erect position. The Paháriás all adore the sun as Bedo or Bero Gosáin. They have no special seasons for worshipping him, but when offerings are made to the minor deities, prayers are addressed also to the great God Bedo. This is quite in unison with the Uráon theology. They have material representations of all their gods. They make wooden images, which are honoured for a season as idols, but they are renewed every year, and the old ones are discarded and thrown away as rubbish, when the festival for which they are made is over. This may be derived from the Hindu custom at the *Durgá pujá* and other festivals; but if properly analysed, it might be found to be identical with the Uráon practice of breaking up and throwing away as rubbish the altars of earth they construct for invocation purposes, when they have no further use for them. Colonel Sherwill, in his paper on the Rájmahál hills, gives a sketch of some Pahária idols called elephant gods, which are probably of a more permanent character. They have a very fetish appearance.

In each village a shed is put up for the tutelary Gosáin, in which stones are placed to represent him and his attendants. This practice is found to prevail in most Hindu villages, and was in all probability derived from the aborigines. The single stone that is seen in some may be the origin of the *linga* worship. The minor deities now invoked by the Paháriás for good harvests are Chal, Singpat, and Raxi. The priests are still under the obligation to drink some of the blood of the animals sacrificed, but the priestesses are exempted from this part of the ceremony. The Paháriás appear to be singularly timid and averse to strangers. This has been noticed by every European who has visited them; and Mr Atkinson tells us that they have not, to this day, got over their diffidence and reserve. But apparently they are rarely visited by officers, and I have observed equal timidity and seeming inhospitality in Uráon villages when first visited; but with frequent intercourse the feeling wears off, and they become very sociable. The Paháriás have great reverence for the noble forest trees of the native hills; and from Colonel Sherwill's descriptions, it appears that their principal villages are built on sites which are richly adorned by them. The village of Simuriá is described as buried in a fine forest of magnificent Nauclea and Noaria; and the old chief pointed out with sorrow the denuded appearance of an adjacent hill, all the old timber on which had been felled by some missionary who had made preparations for building there, but had abandoned the design. The villages are described as having rather a civilised appearance. Gaupárá, one of the largest, containing eighty houses, with four hundred inhabitants, is built on the summit of a high range of hills. It is surrounded by gardens enclosed with neat hurdle fences, containing vegetables, mustard, tobacco, plantains, date, and other palms; and in the centre of the villages and shading the houses are luxuriantly growing tamarind, *pípal*, mango, and jack trees, clumps of bamboos, palms, and plantains. The houses are built with care, all of wattled bamboo, no mud whatever being used in their construction; and numerous out-houses, pig-styes, and well-stored granaries, bespeak plenty and comfort. A long bamboo is fixed in the ground in front of each house to ward off evil spirits. Besides the dwelling-houses, there are a number of well-thatched round and rectangular *machán*s or granaries, supported on posts, in which the harvest of Indian corn and millet is carefully stowed away. The *machán*s often give a peculiarly Malayan aspect to the villages. The Rájmahálís do not, as a rule, use rice; they

aver that it does not agree with them. Colonel Sherwill noticed in the thickest part of the jungle on the hills several places where mystic ceremonies had been performed. These were marked by two upright posts supporting a beam, from which depended old baskets, calibashes, earthen pots, old wooden mortars, winnowing fans, and other articles of domestic use: at other places the collections were of old arms; and at a short distance from the posts small earthen vessels were observed full of blood and spirits. We are not told the object of this curious collection; but the first is, no doubt, the Rájmahálí version of the Uráon ceremony, called the *rog-pelowá*, expulsion of an evil spirit that has been afflicting the village with disease amongst cattle or men.

'I nowhere find any description of the dances or of the songs of the Paháriás. Mr Atkinson found the Málairs exceedingly reticent on the subject, and with difficulty elicited that they had a dancing place in every village, but it is only when under the influence of Bacchus that they indulge in the amusement. All accounts agree in ascribing to the Paháriás an immoderate devotion to strong drink; and Dr Buchanan-Hamilton tells us that when they are dancing, a person goes round with a pitcher of the home-brew, and without disarranging the performers who are probably linked together by circling or entwining arms, pours into the mouth of each, male and female, a refreshing and invigorating draught. Buchanan-Hamilton considers the origin of this custom to be the feeling that in no other way would they drink fair. The beverage is the universal *pachwái*, that is, fermented grain. The grain, either maize, rice, or *janirá* (Holcus sorghum), is boiled and spread out on a mat to cool. It is then mixed with a ferment of vegetables called *bákar*, and kept in a large earthen vessel for some days; warm water may at any time be mixed with it, and in a few hours it ferments and is ready for use. I have been informed by the Rev. Mr Droese, missionary at Bhágalpur, that the Uráon custom of excluding the unmarried adults of both sexes from the family residence is followed by the Paháriás; and that the bachelors' hall and maidens' dormitories are institutions of the Rájmahál hills as well as of the Chutiá Nágpur highlands. Dr Buchanan-Hamilton says that the Málairs are fully as well dressed and as cleanly in their persons as the ordinary peasantry of the plains, and their women possess more valuable ornaments than the lowland females of the cultivating class.

'PHYSICAL APPEARANCE, &c.—The Málair is represented as short

of stature and slight of make. He is particular about his hair, which he wears well oiled and combed in a knot on the top of his head. The features are of a mild Tamulian type. The nose, indeed, is not prominent, but it is broad below, having circular rather than elliptical nares; their faces are rather oval than lozenge-shaped; their lips are, as a rule, full, but their mouths and chins are pretty well formed, and the facial angle is good; their eyes are of the Aryan or Circassian form, not buried in fat and obliquely set like Chinese, but full and straight in the head. This would answer very well for a description of the better-looking Uráons, especially where there is a reason for suspecting some slight intermixture of blood, and it is said that the Paháriás were, in former days, much given to the capture of wives from the plains; but with or without such admixture, the Dravidian eye is always, I think, more Circassian than Mongolian. Mr V. Ball, of the Geological Survey, has favoured me with the following description of the Asal Paháriás. Their mode of dressing the hair is peculiar; most of it is collected in a knot behind the head, but two long locks are generally left free and hang over the ears. The men have an erect carriage and generally active figure; there is nothing singular in their costume, but they are fond of red turbans, and being, for the most part, well-to-do, are able to gratify their fancy. The women are often endowed with good figures, and sometimes pretty faces. Their dress is extremely graceful and effective. It consists of an ordinary white skirt, with a square of gay coloured, striped or banded *tasar* silk, one end of which is passed over the right and under the left shoulder, and the opposite corners tied; the other end is tucked in under the skirt at the waist. Red coral necklaces are worn in great profusion, but metal ornaments, such as the Santáls delight in, are scarcely used at all.

'MARRIAGE CEREMONIES, &c.—The hill lads and lassies are represented as forming very romantic attachments, exhibiting the spectacle of real lovers "sighing like furnaces;" the cockney expression of "keeping company" is peculiarly applicable to their courtship. If separated only for an hour, they are miserable; but there are apparently few obstacles to their enjoyment of each other's society, as they work together, go to market together, eat together, and sleep together! But if it be found that they have overstepped the prescribed limits of billing and cooing, the elders declare them to be out of the pale, and the blood of animals must be shed at their

expense to wash away the indiscretion and obtain their re-admission into society. On the day fixed for a marriage, the bridegroom with his relations proceeds to the bride's father's house, where they are seated on cots and mats; after a repast the bride's father takes his daughter's hand and places it in that of the bridegroom, and exhorts him to be loving and kind to the girl that he thus makes over to him. The groom with the little finger of his right hand marks the girl on the forehead with *sindûr* or vermilion, and then linking the same finger with the little finger of her right hand, he leads her away to his own house. Polygamy is allowed and practised, and if a man dies leaving several widows, they can become the wives of his brothers or cousins, but only one to each. In regard to tribal or other restrictions on marriage, I find no information, except that a man may not marry a near relation.

'FUNERAL CEREMONIES, &c.—The Paháriás bury their dead, unless it be a priest's body that they have to dispose of. In that case it is carried on a cot into the forest and placed under the shade of a tree, where it is covered with leaves and branches and left. The reason assigned by them for treating *demanos* exceptionally is, that their ghosts are exceedingly troublesome if the bodies are laid in the village cemetery. The bodies of people who die of contagious diseases are similarly disposed of. In other cases the corpse is taken on its cot to the burial-ground, and buried with the cot. When the grave is filled up, stones are put up round and above it. Over the grave of a chief a hut is constructed, which is surrounded by a fence; and for five days after the funeral the retainers and vassals are all feasted. At the end of a year, there is a second season of feasting; and if within that period a man should have lost his wife, he must not marry again, and there can be no division or distribution of the deceased's property till the second feast is given. The eldest son, if there be one, takes half, and the other half is equally divided amongst the agnates. Nephews by sisters get no share. In concluding his report on the mountaineers, Lieutenant Shaw gives them a high character for veracity; he says they would sooner die than tell a lie.

'THE MÁL PÁHARIÁS.—In the Rámgarh Hills of Bírbhúm District, and at the foot of the Rájmahál Hills, there are villages and detached houses occupied by a tribe who call themselves Mál Paháriás, but who appear to be altogether unconnected with the Rájmahál hillmen. Mr Ball informs me that these people reminded him of

the Kharriás and Pahárias met with in Mánbhúm, who belong to the Kolarian group, but their language does not lead me to infer any very close affinity between them and the Kols. I am indebted to Dr Coates for a specimen of their language, though I cannot say I have found in it analogies sufficient to justify its association with the Dravidian dialects, but it is equally unlike Kol. The list was obtained from a prisoner in the Hazáribágh Central Jail, who came from Nayá Dumká, and he gave also the following account of some customs of his brethren :—In calling themselves Mál, they are of opinion that they declare themselves free from most of the impurities practised by the Rájmahálís, whom, the prisoner says, they call Savaras. They dance like the Kols, and are fond of the amusement, and have a great festival in the year in the month of January, corresponding with the great harvest joy of the Hos and Mundas. It is called Bhúindeo, which is evidently Hindí, the earth-god. The Máls plant in their dancing-place two branches of the *sál*, and for three days they dance round these branches, after which they are removed and thrown into a river, which calls to mind the *karmá* festivals as solemnised by the Uráons and Kols in Chutiá Nágpur. On this occasion the men and women dance *vis-á-vis* to each other, the musicians keeping between. The men dance holding each other above their elbows, the left hand of the one holding the right elbow of the other, whose right hand again holds the left elbow of the arm that has seized him. The fore-arms touching are held stiffly out and swayed up and down. They move sideways, advance, and retire, sometimes bending low, sometimes erect. The women hold each other by the palms, interlacing the fingers, left palm upon right palm, and left and right fore-arms touching. They move like the men. They dance at births (*galwari*) and at weddings (*behár*), and have a dance called *jhumar* for any time or season. This sounds very like the Santál or Munda name for the same, and may be borrowed from the Santáls, their neighbours. I have no information regarding the religion of this tribe, except that they worship the earth and sun.'

It appears, indeed, that the precise relations between the Mál Pahárias of the Rámgarh Hills in the south, and the Málair Pahárias of the northern or Rájmahál Hills, have never been completely traced out. Dr Buchanan-Hamilton writes of the southern tribe as follows :—"The northern tribe consider their southern neighbours as brethren, and call them Málair, the name which they give themselves; but the southern tribe, shocked at the impurity of the others, deny

this consanguinity, and most usually call the northern tribe Chet, while they assume to themselves the denomination of Mál or Már, which, however, is probably a word of the same derivation with Málair. The Mál, however, divide themselves into three tribes—Kumárpali, Dángrpali, and Márpali; and they often call the northern mountaineers Sumarpali; thus, as it were, acknowledging a common origin, which I have little doubt is the fact. The manners and language of the three southern Pali are the same, and they speak a very impure dialect of Bengali. The three Pali were originally local distinctions, but now all live intermixed, have exactly the same customs and language, and they intermarry; but there are five real hereditary distinctions, which descend in the male line. The highest rank consists of the Rájás or chiefs and their descendants, all of whom are called Sinh or Lion. Next to these are certain families that were at one time rich, and are called Grihi. They assisted their poorer brethren with loans, and seem to have been a kind of bankers, like the Vaisyas of the Hindus. They never seem to have held any office in the State. The third in rank were the *mánjhís* or chiefs of villages, and none but persons of this rank were ever permitted to hold the office. The persons of the Aheri or fourth class were by birth hunters; and at first, in all probability, were the lower and labouring class, like the Súdras of the Hindus; for what is now considered as the lowest and fifth class is composed of the Naiyás, who are allowed to have originally been the priests, but have been totally discarded from that office. It must be observed, however, that by the neighbouring Hindus the term Naiyá is usually given to the whole tribe. From among the persons of a certain family the Rájá appointed a *mánjhí* for each village; but after his appointment the *mánjhí* could not be dismissed without the consent of an assembly of the whole tribe, from which no one was excluded. The Rájá appointed also a *faujdár* to command in predatory excursions, and could dismiss him at pleasure. He also appointed a *díwán*. Each person gave annually to the *mánjhí* some share of his crops, a goat, a pot of honey, and a bundle of rope; and the *mánjhís* again gave to the Rájá a share of what they thus procured. This custom continues; but the *faujdár* is no longer necessary, and the *mánjhís* are considered to succeed by right of primogeniture. The land seems to be the property of the cultivators. On the hills and swelling land, the field is cultivated two years, and then lies fallow for five or six; but a man may prevent any other from cultivating his fallow land. Every

family has some land, but some have not enough, and these at spare time work for wages. There are no slaves. A field thus cultivated after a fallow is called a *bári*, and in the hills is not ploughed, and there some of the Máls possess rice lands, regularly cultivated every year. Their huts are usually contiguous to the *bári*, and near them they have small gardens, in which they rear plantains, capsicum, and green vegetables. On the hills the *bári* is neither ploughed nor hoed. The men cut the trees and burn them, and the women sow the seed. In the first year they scatter over the surface seed of the kinds of millet called *kheri* and *kangni*; and, with a stick pointed with iron, form small holes, in which they drop seed of maize, *janirá*, and a pulse called *borá* or *kalái*. In the second year they plant only maize and *janirá*. In the *báris* on the lowlands, which are ploughed, they raise the same articles as on the hills, with the addition of rape-seed and sesamum. They collect wild yams, and besides cows and oxen for milk and labour, they rear swine, goats, fowls, and pigeons for eating. They ferment both maize and *janirá*, and usually drink the liquor without distillation; but some are acquainted with this art. They make no cloth, and cannot work in iron. They have most of the instruments of music commonly used in the low country, and have adopted inoculation for the small-pox. Although their progress in agriculture is greater than that of their northern neighbours, their huts are much more wretched and dirty, their clothing is more scanty, and their women are less cleanly and worse provided with ornaments. This, I presume, is owing to a consciousness of impurity and sense of degradation which has taken away the pride that induces men to labour for distinction. Their deities have neither images nor temples. The bodies of the dead are buried on the same day that they die; and if the person has been of rank, a Brahman performs certain ceremonies. The kindred mourn five days, and then give a feast. Among the rich, who have Hindu priests, premature marriages are in use; but the poor often wait until the girl is twenty years old; her inclination, however, is never consulted. Her parents always receive some money from the bridegroom, but not enough to defray their expenses. A man may marry several wives. A widow may live as a concubine (*samodh*) without any religious ceremony, but the connection is permanent. Adulteresses are turned away, but may become concubines. If an unmarried woman prove with child, her paramour must marry her. The eldest son at present succeeds to all dignities and

land, but he gives his brothers a share to cultivate, and a father's moveables are divided equally among his sons. The women are left to be provided for by the sons until they are married, or become concubines."

It will be observed that Dr Buchanan-Hamilton considers the two tribes to be of common origin. This view is also entertained by the Rev. Mr Droest, a missionary at Bhágalpur, who has had considerable experience of the Paháriás. He informed me that both tribes understood one another's language readily, although they admitted that the dialects were different. It would seem, therefore, that the peculiarities of the language given as Nayá Dumká Mál Paháriá in Colonel Dalton's *Ethnology of Bengal* may possibly have been overrated; while in the nature of the case some doubt must attach to specimens of a language obtained by questioning a single Mál Paháriá, and untested by reference to any other member of the tribe. Probably, the antagonism which at present prevails between the north and south Paháriás is only another instance of what has been commonly observed in the Chutiá Nágpur Division—that two sections of the same tribe that in any way happen to become separated, are often far more strongly opposed to one another than if they had been originally distinct tribes.

THE PAHÁRIÁS UNDER BRITISH RULE.—Owing to the rocky and forest-bound character of their country, and their incessant internal struggles, the Páháriás of the Rájmahál Hills maintained a virtual independence during the period of Musalmán ascendancy in Bengal. It appears, that although they never completely recognised the imperial authority, they had a rude indigenous system of government, which was worked in moderate accord with the *zamíndárs* of the low country bordering on the hills. The hills included in each *tappá* or subordinate Fiscal Division were subject to one or more Divisional Headmen, called *sardárs*, to whom the Village Headmen (*mánjhis*) were in their turn subordinate. The *sardárs*, who were possibly more civilized than the rest of the tribe, received from the *zamíndárs* allotments of land in the plains on *jágír* or service tenures, in consideration of which they made themselves responsible for the prevention and detection of crime among the hill people. Besides this, the passes leading from the hills into the plain country were guarded by outposts of Paháriás, whose duty it was to stop any bodies of men from making raids upon the plains, and to give warning of an impending inroad. For further security,

the *zamíndárs* themselves maintained at the foot of the hills a chain of *chaukís* or police outposts, which were independent of the Paháriá guardians of the passes within the hills. Once every year, at the Dasahará festival, the Divisional Headman (*sardár*) of each *tappá* came down to the plains with his subordinate *mánjhís*, and there partook of a feast and received a turban at the *zamíndár's* expense, at the same time formally renewing his engagements to keep the peace within his jurisdiction. For a long time this system kept crime within bounds, and promoted good feeling between the Paháriás and the people of the low country. But about the middle of last century, a show of independence on the part of the hill people was treacherously resented by the *zamíndárs*, who took the opportunity of the annual public feast to murder several of the Village Headmen. On this the Paháriás within the hills gave up the guardianship of the passes, and commenced a series of depredations, which were held in some check up to 1770 by the line of *zamíndárí* police posts without the hills. In that year, however, the famine which desolated the neighbouring Districts pressed with peculiar severity upon the alluvial strip of country lying between the Rájmahál hills and the Ganges; the police outposts were abandoned, and the plains thus lay at the mercy of the Paháriás, who, owing to their aboriginal practice of living upon jungle foods, had escaped the extremity of distress. It was, therefore, in the years following the famine of 1770 that the raids of the hillmen upon the low country became most frequent and most systematic. Plunder no doubt was their main object, and the desire to revenge the treacherous murder of their head-men; but many of their inroads were in the first instance instigated by the landholders, who were in the habit of offering the Paháriás a free passage through their own lands, on condition that they ravaged those of the neighbouring *zamíndárs*. At any rate, the terror they occasioned was so widespread, that the alluvial country was deserted by its cultivators, no boat dare moor after dusk on the southern bank of the Ganges; and even the Government mail-runners, who in those days passed along the skirts of the hills, by way of Rájmahál and the Teliá Garhí Pass, were frequently robbed and murdered at the foot of the hills. Up to 1778, the British Government, like the Muhammadans before them, made various attempts to suppress the Paháriás by military force. In 1772, a corps of light infantry, armed expressly for jungle fighting, was raised and placed under command of Captain Brooke. But the Paháriás never gave

the troops a chance in the open country; while in the tangled undergrowth of the hills, firearms had no decided advantage over the strong bamboo bows and heavy poisoned arrows of the hillmen. Besides this, the absence of roads, the difficulty of keeping up supplies, and the fatally malarious climate of the Rájmahál jungles, made the permanent subjection of the Paháriás a hopeless undertaking for native troops. In 1778, Captain Brown, then commanding the corps of light infantry, submitted to Government a scheme for the pacification of the hillmen, the essential elements of which were the following:—*First*, The *sardárs* or Divisional Headmen of the Paháriás were to be restored to their original position as chiefs of the tribe, receiving formal *sanads* of appointment from Government, and in their turn entering into engagements, renewable annually, to perform certain specified duties. Similar engagements were to be taken from the *mánjhís* or Village Headmen, binding them to obey the *sardárs* in all matters laid down in the *sanads*. *Second*, Those *sardárs* whose *tappás* bordered upon the public road were to receive a fixed pecuniary allowance, nominally for the purpose of maintaining police to protect the mail runners, but in fact as a bribe to deter them from committing robberies themselves. *Third*, All transactions with the hill people were to be carried on through their *sardárs* and *mánjhís*, but intercourse with the inhabitants of the plains was to be encouraged by establishing markets on the outskirts of the hills. *Fourth*, The old *chauki bandi* or chain of police outposts, which had been abandoned in 1770, was to be completely re-established, and maintained by Government until the service-lands attached to them had been brought under cultivation. But the control of these outposts was to be taken from the *zamíndárs* and made over to *thánádárs* or police officers appointed by Government, who were again to be subordinate to *sazáwals* or Divisional Superintendents. This police force was further to be strengthened by conferring grants of lands below the hills on invalid sepoys, on the condition that they settled on their allotments and gave assistance in the event of a Paháriá inroad. The total annual expense of the scheme was estimated at £100. Early in 1778, Captain Brown's scheme was approved by Government; and both the chain of police posts below the hills, and the system of allowances to the *sardárs* on the public road, were partially established before the end of the year. But in 1779 the hill country of Rájmahál was transferred from Captain Brown's jurisdiction, and it thus fell to Mr Augustus Cleveland, who

had been appointed Collector of Bhágalpur, to carry out the foregoing scheme. In the following year (1780) Mr Cleveland reported that forty-seven hill chiefs had, of their own will, submitted to Government authority. With the view of retaining these men as loyal subjects, he subsequently proposed that a corps of hill archers, four hundred strong, should be enrolled from among the Paháriás, and officered by eight *sardárs* or Divisional Headmen, under the command of the Collector of Bhágalpur. The officers were to be paid Rs. 5, and the common soldiers Rs. 3, per mensem. Every Village Headman, he suggested, should be called upon to furnish recruits to the corps, and should receive for this service an allowance of Rs. 2 a month. The yearly expense of this arrangement, including the cost of the purple jackets and turbans which were to form the uniform of the corps, was estimated by Mr Cleveland at £3200. Warren Hastings, who was then Governor General, at first objected to the enrolment of the corps of archers on the ground of this heavy expense; and sanctioned a scheme which Mr Cleveland had proposed in the meantime, for granting pensions of Rs. 10 a month to all Divisional Headmen (*sardárs*), and of Rs. 5 a month to their *náibs* or deputies; *mánjhís* or Village Headmen were to receive no allowance at all. But towards the end of 1780 the enrolment of a corps of archers was sanctioned, mainly in consequence of the Commander-in-Chief having expressed his approval of the scheme when passing through Bhágalpur on his way to the Upper Provinces. At the same time the Fiscal Divisions of Ambár and Sultánábad were transferred to Mr Cleveland's jurisdiction, it having been found that the chiefs of the southern portion of the Rájmahál hills would not give in their allegiance, as long as they were exposed to continual inroads from the inhabitants of those *parganás*. Shortly afterwards, at the special request of the *sardárs* and *mánjhís* of Belpattá, that Fiscal Division was also placed under Mr Cleveland, pensions being granted to the chiefs and recruits furnished for the hill archers.

Not long after the enrolment of the hill archers, an outbreak that occurred in the hills was quelled by them so effectively, that a proposal by Mr Cleveland that the corps should be drilled and armed like regular sepoys was readily sanctioned, and Lieutenant Shaw was appointed adjutant; the name of the corps being at the same time changed to "The Bhágalpur Hill Rangers," by which name they were known until disbanded on the reorganisation of the native Army after the Mutiny in 1857.

From the first enrolment of the hill archers, petty offences committed by the members of the corps were punished by a rude court-martial of the officers. In 1782, however, one of the archers murdered a Paháriá woman; and in order to punish this, the first serious crime that had occurred, Mr Cleveland proposed the formation of a distinct tribunal, the jurisdiction of which should be limited to members of the corps. This, which was at first styled court-martial, and afterwards hill-assembly, was to consist of three or more officers of the corps, the power of appointing and dissolving the court resting with Mr Cleveland. Mr Cleveland was also to approve of all sentences passed by the court, except when capital punishment was awarded. In that case an assembly of five or more hill chiefs (*sardárs*) was to be convened, and a final decision to be passed in accordance with the opinion of the majority. Mr Cleveland further proposed that offences committed by the inhabitants of the hills generally, with the exception of those who were enrolled in the corps of archers, should be withdrawn from the jurisdiction of the ordinary courts, and placed under a tribunal of chiefs (*sardárs*) presided over by himself. The entire scheme, both as regards the court-martial for the archers and the assembly of *sardárs* for the hillmen generally, was approved by Government in April 1782. Shortly afterwards, Mr Cleveland reported that he had arranged for assemblies to be held twice a year, and gave the following account of the proceedings of the first trial:—"I have settled with the chiefs that they are regularly to assemble here twice a year, for the purpose of trying all prisoners who may be brought before them; and as particular cases occur which may require immediate enquiry, they have agreed to attend whenever I find it necessary to summon them. One assembly has been already held, at which 1 principal chief (*sardár*), 74 *mánjhis*, and 120 common hill people were tried for plundering the *parganá* of Kharakpur of near nine hundred head of cattle. The trial lasted three days, and was conducted with as much ceremony and formality as the nature and disposition of the people would admit of. I have the pleasure to observe, however, that the chiefs appeared to conduct themselves throughout the trial with the greatest attention and impartiality, and the result of their proceedings, which I have confirmed, is as follows:—One principal chief, Bidji of Titoriá, and one common hill man, Chandra of Pupát, to be hanged immediately; and the sentence was accordingly carried into execution this morning, in the presence of the corps of hill archers, and all the principal hill

chiefs and *mánjhís*. One *mánjhí*, Jaurá of Tátakpárá, to be hanged twenty days hence, unless the whole cattle plundered are delivered up in thattime, in which case he is to be pardoned. Seven *manjhís* to be confined for their lives, unless the whole of the cattle plundered are delivered up in twenty days, in which case they are to be pardoned. Sixty-five *mánjhís* and 120 common hill people acquitted."

The rules of Mr Cleveland's Hill Assembly were subsequently incorporated in Regulation I. of 1796, which "provided that the Magistrate should commit all important cases to be tried before an assembly of hill chiefs. He was to attend the trial as Superintending Officer, and confirm or modify the sentence, if not exceeding fourteen years' imprisonment. Higher sentences were referred to the Nizámat Adálat, as the Supreme Criminal Court was then called. This unusual procedure was followed till 1827, when the law was repealed by Regulation I. of that year; the mountaineers were then declared amenable to the ordinary courts, but some of the hill *mánjhís* were to sit with the Magistrate as Assessors, when he tried cases in which the hill men were concerned; and the *mánjhís* were also authorised to adjudicate summarily in disputes about land, succession, and claims to money, when the value of the claim did not exceed one hundred rupees." It appears that the hill assembly, when no longer kept together by the personal influence of Mr Cleveland, became almost unmanageable. Considerable difficulty was experienced in getting the chiefs to meet at all; and when present they would not attend to the proceedings of the court, while their sentences were hasty and capricious in the extreme. It was found, too, that even when the assemblies could be induced to do their work, the power they had been entrusted with was too uncontrolled, and that the total personal exemption of the Pahárias from the jurisdiction of the ordinary courts was a measure of doubtful policy, the more so, as it seems to have been held that under Regulation I. of 1796, the Magistrate had no power to try and punish Pahárias for petty offences on his own motion. Regulation I. of 1827 has now been repealed by Act XXIX. of 1871.

In 1783, the year before his death, Mr Cleveland proposed that the Pahárias should be given extensive grants of waste land at the foot of the hills on the following terms:—(1) Every *sardár* was to have a rent-free *jágír* or service tenure, in perpetuity, of from 100 to 300 *bighás* of land. (2) Any Paháriá of lower rank than a chief might be allowed any quantity of land rent-free for ten years, it

being liable to subsequent assessment at equitable rates. (3) In order to secure that the foregoing provisions should really come into operation, Mr Cleveland suggested that all *sardárs* and *mánjhís* holding pensions from Government should forfeit their pensions, unless they settled in the plains within twelve months. It was hoped that by thus forcing the hill men to settle in the plains, they would become civilised by intercourse with the lowlanders; while as they learned more productive methods of agriculture, it would be possible to make them contribute to the cost of administration. But the scheme was never carried out, and the immigration of Santáls from the west has now almost completely cut off the Paháriás from close intercourse with the plains. In any case, it may be doubted whether they would have left their hills; while from all that is known of the Uráons and other Dravidian races, Mr Cleveland's expectation that the Paháriás would take to manufactures appears to have been utterly unfounded.

(10) SANTÁLS: 455,513 in number, or 36 per cent. of the total District population. The total number of Santáls throughout the whole of the Bengal Provinces is returned in the Census Report of 1872 at 923,532 souls, of whom just one-half are found in the District of the Santál Parganás. Mánbhúm comes next with 132,445; Midnapur has 96,921; the Tributary States of Orissa, 76,548; Singbhúm, 51,132; Hazáribágh, 35,306. The Santáls form 3 per cent., or more than one-third of the total number of the aboriginal races under the Lieutenant-Governor of Bengal, and they are certainly the best known to Europeans. Their probable origin, as illustrated by their own traditions, has been discussed in the Statistical Account of Hazáribágh (Vol. XVI.). The following paragraphs, which are quoted from Colonel Dalton's *Descriptive Ethnology of Bengal*, describe generally their ascertained history, physical appearance, habits, and mode of life.

HISTORY.—"The Santáls are found at intervals, sometimes in considerable masses, but more generally much scattered, in a strip of Bengal, extending for about 350 miles from the Ganges to the Baitarní river, bisected by the meridian of Bhágalpur, or 87° east longitude, and comprising the following Districts:—Bhágalpur, the Santál Parganás, Bírbhúm, Bánkurá, Hazáribágh, Mánbhúm, Midnapur, Singbhúm, Morbhanj, and Balasor. The Santál Parganás, or Santália, said to contain upwards of 200,000 Santáls, [455,513 according to the Census of 1872], may now be regarded as the nucleus of the tribe, but it does not appear to have been one of their

original seats. Dr Buchanan-Hamilton, in describing the hill tribes of Bhágalpur and its vicinity, makes no mention of Santáls. The aboriginal tribes he fell in with are called 'Malairs,' the Rájmahál hill men proper and their kindred, who are a Dravidian people. It is singular that no old colonies of Santáls or other Kolarian tribes are found between the Himálaya and the Ganges. The Santál Settlements that now border on that river or skirt the Rájmahál Hills are readily traced back to more southern Districts; and their own traditions hardly support the theory of their northern origin. Indeed, when we find that the Kolarian races have left their trail in Assam; that it may be followed throughout the Siam States and Burmah to the Pegu District, and is faintly discerned in the adjoining islands; that it may be taken up at Point Palmyras and clearly traced along both banks of the Dámodar River till it reaches the hills and table-land of Chutiá Nágpur—it is scarcely reasonable to assume that they have all come direct from the Himálaya. The Dámodar, rising in Palámau, divides the Hazáribágh and Chutiá Nágpur plateaux, and draining the northern face of the one, and the southern face of the other, discharges itself into the Húglí near the mouth of the latter river. It is the terrestrial object most venerated by the Santáls; and the country that is most closely associated with their name, which they apparently regard as their fatherland, is between that river and the Kasái. There is no doubt, however, that Santáls colonised parts of Hazáribágh District and parts of Bírbhúm at a very remote period, and it is chiefly by migrations from these colonies that the modern Santália has been formed.

"In 1832 a considerable impetus was given to the northward movement, in the action taken by Government to secure to the Rájmahál highlanders their possessions in the hills, that form the turning point of the Ganges at Sáhibganj. To prevent the encroachments of the lowland *zamíndárs* of Bhágalpur, which were constantly exciting reprisals from the highlanders, a tract of country measuring nearly 300 miles in circumference was separated and marked off by large masonry pillars. Of the land within these pillars the Government was declared to be direct proprietor, and the hill people were informed that their rights in it would be respected so long as they conducted themselves peaceably. But the hill men only cared for the highlands; and the tract included within the pillars, called the Dáman-i-koh or skirts of the hills, and the valleys running into the hills, were available for other settlers, and were speedily taken up by

Santáls. In a few years the Santál population had increased from 3000 to 83,000 souls, when the colony received a check by the Santál insurrection of 1854.

"For a history of this rebellion and the causes that led to it, the reader may be referred to the *Annals of Rural Bengal*. The Santáls, starting with the desire to revenge themselves on the money-lenders who had taken advantage of their simplicity and improvidence, found themselves arrayed in arms against the British Government. It was not without bloodshed that the insurrection was suppressed; but it led to their being re-established under a more genial administration in what are now called the Santál Parganás. In the Dáman-i-koh, their own form of self-government is to some extent restored to them. The villages are farmed to the headmen, called *mánjhis*, who are also the sole guardians of the peace, a system that had been already introduced with success into the Kolhán of Singbhúm.

Migratory Habits.—"In marked contrast to the Kolarians of the Munda and Ho Divisions, the Santáls, as a rule, care little for permanently locating themselves. A country denuded of the primeval forest which affords them the hunting-grounds they delight in and the virgin soil they prefer, does not attract them; and when, through their own labour, the spread of cultivation has effected this denudation, they select a new site, however prosperous they may have been on the old, and retire into the backwoods, where their harmonious flutes sound sweeter, their drums find deeper echoes, and their bows and arrows may once more be utilised. The traditions of their ancient migrations are rendered obscure by the accession of dissolving views to which this nomadic habit introduces us, but they nevertheless tenaciously cling to a wild and remote tradition of their origin. Though much scattered and intermingled with other races whose creeds and customs they have partially adopted, they are still characterised by many old practices; and they are one of the tribes which has preserved the form of speech that in all probability predominated in the Gangetic Provinces before the Aryan conquest.

"But though prone to change, the Santáls are not indifferent to their personal comfort, and are more careful in the construction of their homesteads and villages than their cognates. Their huts, with carefully formed mud walls and well raised plinths and snug verandahs, have a neat and, owing to their love of colour, even a gay appearance. They paint their walls in alternate broad stripes of red,

white, and black,—native clays and charcoal furnishing the pigments; moreover, the houses are kept perfectly clean, and, by means of partitions, decent accommodation for the family is provided.

"For the sites of their villages they generally seek isolation, and would gladly, if they could, exclude all foreigners, especially Brahmans. But as they clear lands that they do not care to retain and render habitable—regions that would otherwise be given up solely to wild beasts—they are soon followed into their retreat by the more crafty and enterprising Hindu; and the result often is they have to submit to or give way to the intruders. It frequently happens that the Hindu immigrant, improving on the Sántal cultivation and making more money by it, obtains from the landlord a lease of the village at a rent the Sántal would not think of paying, and so the pioneers of civilisation are prematurely forced to move on.

PHYSIOGNOMY.—"The Santáls, like the Kharwárs, belong to, or have mixed much with, the dark races of India. The Cheros, Hos, and Mundas are on the whole fairer, and possess more distinct traces of the Tartar type. The Santáls are noticeable for a great vagueness in the chiselling of the features, a general tendency to roundness of outline where sharpness is more conducive to beauty, a blubbery style of face, and both in male and female a greater tendency to corpulency than we meet in their cognates. Their faces are almost round; cheekbones moderately prominent; nose of somewhat a retrousée style, but generally broad and depressed; mouth large, and lips very full and projecting; hair straight, and coarse, and black. Mr Mann remarks of them, and I concur in the remark, that their cast of countenance almost approaches the Negro type. 'The females,' he says, 'have small hands and feet, and are ox-eyed, and these are characteristics which the tribes linguistically allied to them do not possess.'

TRIBAL DIVISIONS.—"The Santáls, like the Israelites, are divided into twelve tribes:—(1), Sáran; (2), Murma; (3), Marlí; (4), Kisku; (5), Besera; (6), Handsa; (7), Túdi; (8), Baski; (9), Hemrow; (10), Karwar; (11), Chorai; (12). Except No. 11, the above agree with the nomenclature of tribal divisions of Santál tribes in Mr Mann's work; numbers 1, 2, 3, 4, 6, 7, and 11 with the names of the seven sons of the first parents as given in the *Annals of Rural Bengal*. Numbers 2, 3, 6, 9, and 11 are found in the list of the tribes of the Singbhúm Larka Kols or Hos. This is remarkable, as the legends of origin handed down among the Larkas have little in common with the traditions of

the Santáls. Though the former also assign twelve sons to the first parents, these were the primogenitors, not of the various *kilis* or tribes of Hos, but of different families of mankind, including Hindus and Santáls, the latter being the offspring of the youngest pair, who, when told to separate from the family, selected pig as their staple food. The names given above include only one to which a meaning is attached, viz., Murma, which signifies the *nilgái* (Portax vel Antelope pictus); and the Murmas may not kill the animal whose name they adopt, nor touch its flesh.

VILLAGE POLITY, FESTIVALS, AND RELIGION.—"The polity of the Santáls is very patriarchal. In each village there is (1) a *jag-mánjhí*, whose most important duty is apparently to look after the morals of the boys and girls; (2) a *parámánik*, whose business it is to attend to the farming arrangements, and to apportion the lands. He disallows any monopoly of peculiarly fertile rice lands; all must take their share of good and bad. He has to look after the interest of new settlers, and to provide for guests, levying contributions for that purpose on the villagers. All the offices are hereditary; when a new settlement is formed, the office-bearers are elected, after that the next of kin succeeds. (3) there is a village priest who is called *naiyá* (*nayaka*, vulgo *layá*). This is a word of Sanskrit derivation, and as the Santáls have no name in their own language for such an office, it is probably not an original institution. He has lands assigned to him; but out of the profits of his estate he has to feast the people twice in the year at the festival of the *Sarhúl*, held towards the end of March, when the *sál* tree blossoms, and at the *Moi Muri* festival, held in the month of Aswin (September-October), for a blessing on the crops. At the *Sohrai* feast, the harvest home, in December, the *jag-mánjhí* entertains the people, and the cattle are anointed with oil and daubed with vermilion, and a share of rice beer (*hándia*) is given to each animal. Every third year in most houses, but in some every fourth or fifth year, the head of the family offers a goat to the sun god, Sing Bonga, for the prosperity of the family, especially of the children, "that they may not be cut off by disease, or fall into sin." The sacrifice is offered at sunrise, on any open space cleaned and purified for the occasion. A very important distinction is observed by all the Kolarians in the motives of the sacrifices to the supreme deity, and of those by which the minor gods are propitiated. To Sing Bonga the sacrifice is to secure a continuance of his mercies, and for preservation. The other deities are resorted to when disease

or misfortune visits the family, the sacrifice being to propitiate the spirit who is supposed to be afflicting or punishing them.

"Ancestors are worshipped, or rather their memory is honoured, at the time of the *Sohrai* festival, and offerings made at home by each head of a family. In the meantime the *naiyá* propitiates the local devils or *bhuts*. In many villages the Santáls join with the Hindus in celebrating the *Durgá Púja*, the great festival in honour of Devi, and the *Holi*, in honour of Krishna. Their own priests take no part in the ceremonial observances at those Hindu feasts, which are left to the Bráhmans.

"The person or persons who have to offer sacrifices at the Santál feasts, have to prepare themselves for the duty by fasting and prayer, and by placing themselves for some time in a position of apparent mental absorption. The beating of drums appears at last to arouse them; and they commence violently shaking their heads and long hair, till they work themselves into a real or apparent state of involuntary or spasmodic action, which is the indication of their being possessed. They may then give oracular answers to interrogatories regarding the future, or declare the will of the spirit invoked or about to be propitiated. When the demoniacal possession appears to have reached its culminating point, the possessed men seize and decapitate the victims, and pour the blood into vessels ready placed for its reception. Among the Santáls in Chutiá Nágpur, Sing Bonga, or the sun, is the supreme god, the creator and preserver. The other deities are Jáhir Era, Monika, and Marang Búrú, who are all malignant and destructive. In the eastern districts the tiger is worshipped, but in Rámgarh only those who have suffered loss through that animal's ferocity condescend to adore him. If a Santál is carried off by a tiger, the head of the family deems it necessary to propitiate the Bágh Bhút, the tiger; and to be sworn on a tiger skin is the most solemn of oaths.

"Santáls who, under the example and precept of Bengalí Hindus, have abjured some practices considered impure by the latter, are called Sat Santáls, that is, pure Santáls; but there is a national antagonism between the Santáls and the Hindus that prevents any close fraternization or communion between the races. The Santáls are not over particular about food, but nothing will induce them to eat rice cooked by a Hindu, or even by a Bráhman. Unfortunately, during the famine of 1866 this was not known to us. The cooks who prepared the food distributed at the relief centres were all Bráhmans, and it was

supposed that this would suit all classes; but the Santáls kept aloof, and died rather than eat from hands so hateful to them. They have no tradition to account for this bitter feeling. The animosity remains, though its cause is forgotten.

SOCIAL CUSTOMS.—"The Santál parents have to undergo purification five days after child-birth; a kind of gruel is prepared, and after a libation to Sing Bonga or Marang Búrú, it is served out to the mother and the other members of the family. An eldest son is always named after his grandfather, other children after other relations. The Santáls have adopted as a rite the tonsure of children, and do not appear to recognise the necessity for any other ceremonial observance till their marriage when adult. Child marriage is not practised.

"There is no separate dormitory for the boys and girls in a Santál village. Accommodation is decorously provided for them in the house of the parents, but the utmost liberty is given to the youth of both sexes. The old people, though affecting great regard for the honour of the girls, display great confidence in their virtue. Unrestrained, they resort to markets, to festivals, and village dances in groups; and if late in the evening, they return under escort of the young men who have been their partners in the dance or have played to them, no harm is thought of it.

MUSIC.—"The peculiar emblem of the Santáls should be the flute; they are distinguished from all people in contact with them by their proficiency on that instrument. Made of bamboo, not less than one inch in diameter and about two feet in length, they are equal in size to the largest of our concert flutes, and have deep rich tones. This faculty of playing the flute and a general knowledge of singing and dancing were, they say, imparted to them by their first parents; and it was also by their first parents that they were taught the mysteries of brewing rice-beer, and they therefore consider there can be no great harm in freely indulging in it.

DANCES.—"There is always reserved an open space in front of the *jag-mánjhi's* house as a dancing place. To this the young men frequently resort after the evening meal. The sound of their flutes and drums soon attract the maidens, who smooth and adjust their long hair, and, adding to it a flower or two, blithely join them. It is singular that in this national amusement of the Santáls, we have handed down to us a most vivid living representation of one prominent scene in the sports of Krishna in Braja and Brindában.

There is nothing in modern Hinduism that at all illustrates the animated scenes so graphically delineated in the *Puránas;* but the description of the *Rása* dance in chapter xiii., book V., of the *Vishnu Purána* might be taken literally as an account of the Santál *Jumhir.* We have in both the maidens decked with flowers and ornamented with tinkling bracelets, the young men with garlands of flowers and peacocks' feathers, holding their hands and closely compressed, so that the breast of the girl touches the back of the man next to her, going round in a great circle, limbs all moving as if they belonged to one creature, feet falling in perfect cadence, the dancers in the ring singing responsive to the musicians in the centre, who, fluting, drumming, and dancing too, are the motive power of the whole, and form an axis of the circular movement. Thus, as the pivot for the dances, sometimes sported Krishna and his favourite companions, 'making sweet melody with voices and flutes;' but more frequently they took their places in the ring, 'each feeling the soft pressure of two maidens in the great circling dance.' We are told that Krishna, when he thought the lovely light of autumn propitious for the *Rása* dance, commenced singing sweet low strains in various measures, such as the Gopís (milkmaids) loved, and they, as soon as they heard the melody, quitted their homes and joined him. Just so, on a moonlight night, the Santál youth invite the Santál maidens. Professor Wilson, in his note on the passages of the *Vishnu Purána,* referred to above, observes that the *Rás játra* is celebrated in various parts of India in the month of Kártik (October), but that a circular dance of men and women does not form any prominent feature at these entertainments, and he doubts if it ever is performed. In the late autumn months the Kols and Uráons have numerous *játras,* at which these circular dances are performed by thousands.

MARRIAGE CEREMONIES.—"With such freedom of intercourse, it follows that marriages are generally love matches, and, on the whole, happy ones; but it is considered more respectable if the arrangements are made by the parents or guardians, without any acknowledged reference to the young people. The price to be paid for the girl, averaging five rupees, with presents of cloths to her pare[illegible] having been determined on, a day is fixed for a preliminar[illegible] and afterwards for the marriage itself; and a knotted s[illegible] shows the number of days that intervene, is kept as[illegible] Each morning one of these knots is removed by[illegible]

and, when the last is loosened, the bridegroom and his friends, with noisy music, set out for the abode of the bride. As they approach the village, the *jag-mánjhi* comes out to meet them, attended by women with water to wash the feet of the guests, who are then escorted to the house of the bride, and the two mingling together merrily sing, dance, and feast in front of the bride's chamber. At the last quarter of the night the bridegroom makes his appearance, riding on the hips of one of his comrades, and soon after the bride is brought out by a brother or brother-in-law in a basket. Then comes the inevitable *sindra dán*. The groom daubs his lady love on the crown and brow very copiously with vermilion *(sindur)*, and the assembled guests applaud with cries of *hari bol*. The bride and bridegroom, having fasted all day, now eat together, and this is supposed to be the first time that the girl has sat with a man at her food. It is creditable to the Kolarians that this custom has been retained through ages, notwithstanding the derision with which it is viewed by all Hindus. On the following day, before the party breaks up, the young people are thus admonished by one of the sages :—'Oh boy! oh girl! you are from this day forth to comfort each other in sickness or sorrow. Hitherto you have only played and worked (as directed), now the responsibility of the household duties is upon you; practise hospitality, and when a kinsman arrives wash his feet and respectfully salute him.' No priest officiates at a Santál marriage. The social meal that the boy and girl eat together is the most important part of the ceremony. By this act the girl ceases to belong to her father's tribe, and becomes a member of her husband's family. Santáls seldom have more than one wife, and she is treated with most exemplary kindness and consideration. Should the husband be for any reason, as her barrenness, induced to seek a second partner during her lifetime, the first wife is never deposed from her position as head of the household; the second wife must obey her and serve her.

HUNTING EXPEDITIONS.—"A Santál in prosperous seasons leads a pleasant life. He is either busy with his cultivation, or playing his flute, or dancing with the girls, or engaged in the chase. He throws himself with ardour into the latter pursuit, and in hunting down beasts of prey he evinces great skill and powers of endurance and pluck. They have every year a great hunting festival, in which all take part. These expeditions are organised with as much thought as if the hosts engaged in them were

about to undertake a military campaign. They take place in the hot season, when the beasts have least cover to conceal themselves in. When the array of hunters reaches the ground on which operations are to commence, they form a line of beaters several miles in length, every man armed with a bow and arrows and a battle axe, and accompanied by dogs, who, though ugly creatures to look at, appear, like their masters, to be endowed with a true hunting instinct. When they emerge from the woods on open spaces, the game of all kinds that are driven before them suddenly appear. Birds take wing and are beaten down with sticks or shot with arrows; quadrupeds, great and small, are similarly treated, and in this way deer, pig, jungle fowl, peafowl, hare, &c., are bagged; but tigers and bears on these occasions of open warfare are generally avoided. These hunting excursions last for four or five days, and at the end of each day the Santáls feast merrily on the contents of their bags, and thoroughly enjoy themselves. The rule in regard to possession of an animal killed is that it belongs to him who first wounded it, no matter by whom the *coup de grace* may have been inflicted.

"The Santáls employed in the police force are very highly spoken of by an officer who long commanded them. They may not be expert detectives in tortuous cases, but in following up *dákáits*, and attacking them when found, they are far superior to the ordinary Bengalí constables, and many instances of their activity and pluck have been related to me. Living as they generally do on the edges of forests, their constitutions are proof against malaria, and they may be employed on outpost duty in localities that are deadly to most people. They have been thus utilised on the Grand Trunk Road in places where the jungle comes down to the road.

DRESS.—"The Santáls dress better than most of their cognates. This also, it appears, is derived from the instruction of their first parents, who appointed the size of the garments that were to be worn respectively by male and female, but omitted to teach their offspring how they were to be made. They have no weavers among their own people. The women wear ample *sáris*, a large thick cloth, not less than six yards in length, with a gay red border. One-half of this forms the lower garment, secured at the waist, but not so as to impede the free action of the limbs; the other half is passed over the left shoulder, leaving the right shoulder, arm, and part of the breast free, and allowed to hang down in front. It is not, as with Hindu maidens, used also as a veil. The heads of young girls are generally

uncovered, displaying a mass of black, rather coarse, but sometimes wavy hair, gathered into a large knob at one side of the back of the head, ornamented with flowers or with tufts of coloured silk.

"Their arms, ankles, and throats," writes Colonel Sherwill, "are each laden with heavy brass or bell-metal ornaments. I had a quantity of these ornaments weighed, and found that the bracelets fluctuated from two to four pounds; and the entire weight sustained by one of these *belles* was ascertained to be no less than thirty-four pounds of brass or bell-metal. The average may be estimated at about twelve pounds.

"IN FUNERAL CEREMONIES the Santál varies from the practice of the Ho and Munda tribes. The body is borne away on a *chárpái* or cot by kinsmen; and when it reaches a cross-road, some parched rice and cotton-seed are scattered about, as a charm against the malignant spirits that might throw obstacles in the way of the ceremony. It is then taken to a funeral pile near some reservoir or stream, and placed on it. The son or brother is the first to apply fire to the body, by placing a piece of burning wood on the face of the corpse; and soon all that is left are ashes and a few charred fragments of bones of the skull, which are carefully preserved. Towards evening, it is customary for a man to take his seat near the ashes with a winnowing fan, in which he tosses rice till a frenzy appears to seize him, and he becomes inspired and says wonderful things. After the incremation, the immediate relatives of the deceased have to undergo a quarantine, as impure, for five days. On the sixth, they shave themselves and bathe, and sacrifice a cock. In due course, the bones that have been saved are taken by the nearest of kin to the Dámodar. He enters the stream bearing the sacred relics on his head in a basket; and selecting a place where the current is strong, he dips, and commits the contents of his basket to the water, to be borne away to the great ocean as the resting-place of the race. All inquirers on the subject appear to have arrived at the conclusion that the Santáls have no belief in a future state. The pilgrimage to the Dámodar with the remains is simply an act of reverence and affection, unconnected with any idea that there is a place where those who have left this world may meet again. It is to be observed that when the Santáls in disposing of their dead differ from the Mundas, they approximate to the Bráhmanical custom. It is, in fact, a rough outline of the Bráhman ritual, and only wants filling in. The halting at cross-

roads and the scattering of rice, the application of fire first to the head by a relation, the collecting of the charred bones, especially those of the head, are all included in the ceremonies enjoined on Bráhmans and orthodox Hindus. The Bráhman, like the Santál, carefully preserves the bones in an earthen vessel; he is ordered to bury them in a safe place till a convenient season arrives for his journey to the sacred river—in his case, the Ganges—where he consigns the vessel with its contents to the waters."

EMIGRATION AND IMMIGRATION.—Emigration goes on, to a slight extent, from the Santál Parganás to the tea districts of Assam and Cachar; but I have been unable to obtain any trustworthy returns of the actual numbers of emigrants who leave the District to work as coolies on a tea plantation for a term of years. It is a common practice of the Paháriás to cross the Ganges to the Districts of Maldah, Murshidábád, and Dinájpur, where they work in indigo factories or are employed in husking paddy for farmers and grain-merchants, returning home with their savings in time to cultivate their own lands. The Santáls also follow the same practice, but to a less extent, as they are better off than the Paháriás, and have more independent ideas on the subject of personal service. Large numbers of the Hárí caste are said to leave Dumká at certain seasons of the year to work as scavengers in Calcutta; but they usually return after a few months' absence.

CASTES.—The following is a list of the principal Hindu castes in the Santál Parganás, arranged as far as possible in order of precedence, showing the occupation of each caste. The numbers are taken from the Census Report of 1872:—(1) Bráhman, members of the priesthood; many of them are also landholders, and others are employed as ministerial officers by Government, and in a variety of respectable operations by private persons, number in 1872, 29,330. (2) Rájput, the second or warrior caste in the ancient Sanskrit social organisation. At the present day, they are employed in various occupations, 33,337. (3) Ghátwál, guardians of the hill passes, 14,181. (4) Baidyá, hereditary physicians, but at the present day many of them have abandoned their employment and betaken themselves to various respectable pursuits, 349. (5) Bhát, heralds and genealogists, 757. (6) Káyasth, writers and clerks in Government and private employ, and also engaged in other capacities, 5940. (7) Bábhan, employed in military service or as private guards, some of them are agriculturists, 102. (8) Márwárí, merchants and traders,

1556. (9) Agarwálá, merchants and traders, 721. (10) Gandhabanik, spice sellers, 4255. (11) Baniá, traders, 41. The following nine (12-20) are the sub-divisions of the Baniá caste:—(12) Barnawár, 357; (13) Chánghariá, 106. (14) Káparíá, 280. (15) Kasarwání, 52. (16) Kolápurí, 4. (17) Nauniyár, 394. (18) Rauniyár, 134. (19) Rabí, 36; and (20) Sindurjá, 125. (21) Agurí, cultivators, 52. (22) Bárui and Támbulí, betel sellers, 7320. (23) Málí, gardeners and flower sellers, 1262. (24) Sadgop, cultivators, 1109. (25) Nápit or Hajjám, barbers, 12,338. (26) Lohár or Kámár, blacksmiths, 14,870. (27) Kumhár, potters, 14,765. (28) Thathierá and Kánsárí, braziers, 402. (29) Sánkhárí, workers of shell bracelets, 181. (30) Telí, oil pressers and sellers, 27,954. (31) Chásá, cultivators, 6982. (32) Goálá, cowherds and milkmen, 74,529. (33) Kaibartta, agriculturists, 2994. (34) Kánái, cultivators, 610. (35) Kurmí, shopkeepers and agriculturists, 9777. (36) Koerí, sweetmeat makers and cultivators, 9351. (37) Kurár, cultivators, 2457. (38) Nágár, agriculturists, 211. (39) Net, cultivators, 433. They are supposed to be Nats who have given up their nomadic mode of life and settled down to agriculture. (40) Rái, agriculturists, 878. (41) Sarak, cultivators, 429. (42) Hálwái, sweetmeat makers, 8524. (43) Kándu, preparers and sellers of parched rice, 2121. (44) Subarnabanik, goldsmiths and jewellers, 6865. (45) Vaishnav, followers of Chaitanya, a religious reformer in Nadiyá, who lived in the beginning of the sixteenth century, 6400. (46) Garerí, a pastoral tribe, 112. (47) Gujar, 9; a pastoral tribe of North-Western India. The nine Gujars recorded in the Census of the Santál Parganás were probably travellers. (48) Sunrí or Surí, spirit sellers, 18,242. (49) Tántí, weavers, 4656. (50) Barhí, carpenters, 3456. (51) Bautirí, ornament makers, 6. (52) Chirankátá, combmakers, 61. (53) Chitrakar, painters, 13. (54) Láherí, lac-workers, 11. (55) Sikalgir, cutler, 9. (56) Sonár, goldsmiths, 3752. (57) Behárá, palanquin bearers and personal servants, 956. (58) Kahár, palanquin bearers, 11,962. (59) Dhánuk, personal servants, 12,429. (60) Dhobí, washermen, 10,497. (61) Jogí, weavers, 3493. (62) Kapáli, weavers, 42. (63) Chápwál, weavers, 1089. (64) Dhuniá, weavers, 9. (65) Juláhá, weavers, 698. (66) Beldár, labourers, 683. (67) Chunárí, lime-burners, 298. (68) Deohárí, labourers, 18. (69) Ekuár, labourers, 79. (70) Kadar, labourers, 47. (71) Korá, diggers, 2211. (72) Mareyá, labourers, 884. (73) Mátiyál, day labourers, 10. (74) Nuniyá, makers of salt-

petre, 847. (75) Pairágh, labourers, 1850. (76) Kándárá, sellers of fish and vegetables, 159. (77) Metiyá, fish sellers, 12. (78) Pundarí, sellers of fish and vegetables, 23. (79) Purá, fish sellers, 136. (80) Jáliá, fishermen and boatmen, 1147. (81) Mállá, fishermen and boatmen, 1865. (82) Kewat or Keut, fishermen and boatmen, 1212. (83) Gonrhí, fishermen, 895. (84) Muriári, fishermen, 4. (85) Naiyá, boatmen, 40. (86) Pátní, boatmen, 744. (87) Pod, fishermen, 39. (88) Tior, fishermen and boatmen, 2837. (89) Suráhiá, fishermen, 855. (90) Bájakár, drummers, 38. (91) Báití, dancers and singers, 310. (92) Kán, singers, 8. (93) Jádupetí, musicians, 225. (94) Kheltá, dancers and beggars, 116. (95) Kasbí, prostitutes, 4. A number of semi-Hinduised aboriginal classes, now ranked as very low castes in the Hindu social system, closes the list. These classes are the following:—(96) Bágdí, 3507. (97) Báheliá, 185. (98) Bárí, 118. (99) Báurí, 14,979. (100) Chandál, 537. (101) Chamár, 23,460. (102) Bediyá, 143. (103) Bhuiyá, 81,548. (104) Bind, 2934. (105) Chain, 17,576. (106) Dom, 29,465. (107) Dosádh, 8122. (108) Gángauntá, 4. (109) Hárí, 6383. (110) Káorá, 1958. (111) Karangá, 1214. (112) Khatrá, 1172. (113) Koch, 368. (114) Labaná, 17. (115) Mahili, 9521. (116) Márkande, 3044. (117) Mukerí, 89. (118) Musáhar, 10,353. (119) Páliyá, 352. (120) Pásí, 1716. (121) Rajwár, 5080; and (122) Mihtar, 470.

RELIGIOUS DIVISION OF THE PEOPLE.—The great bulk of the inhabitants of the Santál Parganás is made up in almost equal proportions of Hindus, who form 51·6 per cent., and hill people professing aboriginal faiths, who form 42 per cent. of the entire population of the District. The remainder consists of Muhammadans (6·4 per cent.), and a very small sprinkling (·03 per cent.) of Christians. According to the Census Report of 1872, the Hindus of the Santál Parganás number 323,736 males, and 326,474 females; total, 650,210, or 51·6 per cent. of the total population: proportion of Hindu males in total Hindu population, 49·8 per cent. The Muhammadans number 39,445 males, and 40,341 females; total, 79,786, or 6·4 of the entire population: proportion of Musalmán males in total Musalmán population, 49·4 per cent. Christians, 201 males, and 191 females; total, 392, or ·03 per cent. of the total population: proportion of Christian males in total Christian population, 51·3 per cent. Other denominations not separately classified —males, 266,334, and females, 262,565; total, 528,899, or 42·0 per

cent. of the total population: proportion of males in total unclassified population, 50·4 per cent.

THE MUSALMANS, according to the Census of 1872, number 79,786 souls, or 6·4 per cent. of the total population, the proportion of males to females being 49·4 per cent. The Musalmán population of Deoghar Sub-district is said to have been introduced in the early part of last century by the Muhammadan Rájá of Nagar in Birbhúm District, to whose *zamíndárí* or principality the *tappá* of Sárath Deoghar was attached. In Nayá Dumká the Muhammadans mostly belong to the low weaving castes, whose adherence to the religion of Islam is little more than nominal. A few Wahábí ascetic revivalists are found in Rájmahál where the landholders are Muhammadans, and memories of Musalmán domination still survive. Taking the Santál Parganás as a whole, however, the Muhammadans do not hold a high social position, and are a far less wealthy and less influential body than the Hindus. A tendency on the part of the former to adopt the customs, and even to observe the festivals, of the Hindus was remarked by Dr Buchanan-Hamilton, and is operating at the present day to obliterate the distinction between the two religions.

THE CHRISTIAN population of the Santál Parganás amounted at the time of the Census to 392 souls—viz., 201 males, and 191 females, being ·03 of the total population. Nearly all the converts belong to the aboriginal races, who are engaged in agriculture, and Christianity has produced little effect on the pure Hindus, or on the more civilized inhabitants of the towns. Two missions are at work in the District—one affiliated to the Church Missionary Society, with stations at Táljhárí, Hirámpur, and Goddá; and the Santál Home Mission, which has its headquarters at Benagáriá.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—The District of the Santál Parganás is thinly populated, and society is almost altogether rural. Deoghar itself, the only municipality in the District, is a mere collection of villages containing a resident population of 4861 souls. The Deputy Commissioner in 1870 returned the following towns as estimated to contain upwards of 2000 souls each:—(1) Dumká; (2) Kumrábád; (3) Malhátí; (4) Nunihát; (5) Saráiáhát (6) Deoghar; (7) Rohiní; (8) Sárwá; (9) Koron; and (10) Kundhit. The Census of 1872, however, disclosed a larger town population. The Report classifies the villages and towns as follows:—There are 8266 villages containing less than 200 inhabitants; 1369 with from 200 to 500 inhabitants; 199 with from

500 to 1000; 31 small towns with from 1000 to 2000; 4 with from 2000 to 3000; 2 with from 3000 to 4000; and 1 town with from 5000 to 10,000 inhabitants—Total number of towns and villages, 9872.

PLACES OF INTEREST.—The following list of the principal places of interest in the District is compiled from Dr Buchanan-Hamilton's Statistical Survey of Bhágalpur, and Captain Sherwill's Revenue Survey Reports on Bhágalpur and Birbhúm.

DEOGHAR, the administrative headquarters of the Sub-District of that name, and the only municipality in the Santál Parganás, is situated in the south-western portion of the District in north lat. 24° 29′ 43″ and east long. 86° 44′ 36″, about four miles to the east of the Chord Line of railway. Population, according to the regular Census of 1872:—Hindus, males, 2450; females, 2078—total, 4528. Muhammadans, males, 188; females, 110—total, 298. Christians, males, 7; female, 1—total, 8. Other denominations not separately classified, males, 17; females, 10—total, 27. Total of all denominations, males, 2662; and females, 2199—grand total, 4861. It should be observed that this statement is exclusive of 3181 pilgrims who were passing through the town when the Census was taken. In 1871, the gross municipal income amounted to £188, 14s., and the gross municipal expenditure to £144, 12s. Average rate of taxation, 6 annas 2 pies, or 9¼d. per head of the population.

The principal object of interest in the town of Deoghar is the group of temples dedicated to Siva, which form a centre of pilgrimage for Hindus from all parts of India. The legend of the temples is told as follows in the *Annals of Rural Bengal*.—"In the old time, they say, a band of Bráhmans settled on the banks of the beautiful highland lake beside which the Holy City stands. Around them there was nothing but the forest and mountains, in which dwelt the black races. The Bráhmans placed the symbol of their god Siva near the lake, and did sacrifice to it; but the black tribes would not sacrifice to it, but came, as before, to the three great stones which their fathers had worshipped, and which are to be seen at the western entrance of the Holy City to this day. The Bráhmans, moreover, ploughed the land, and brought water from the lake to nourish the soil; but the hill-men hunted and fished as of old, or tended their herds, while their women tilled little patches of Indian corn. But in process of time the Bráhmans, finding the land good, became slothful, giving themselves up to lust, and seldom calling on their god

Siva. This the black tribes, who came to worship the great stones, saw and wondered at more and more, till at last, one of them, by name Baiju, a man of a mighty arm, and rich in all sorts of cattle, became wroth at the lies and wantonness of the Bráhmans, and vowed he would beat the symbol of their god Siva with his club every day before touching food. This he did; but one morning his cows strayed into the forest, and after seeking them all day, he came home hungry and weary, and having hastily bathed in the lake, sat down to supper. Just as he stretched out his hand to take the food, he called to mind his vow, and, worn out as he was, he got up, limped painfully to the Bráhman's idol on the margin of the lake, and beat it with his club. Then suddenly a splendid form, sparkling with jewels, rose from the waters and said: 'Behold the man who forgets his hunger and his weariness to beat me, while my priests sleep with their concubines at home, and neither give me to eat nor to drink. Let him ask of me what he will, and it shall be given.' Baiju answered, 'I am strong of arm and rich in cattle. I am a leader of my people; what want I more? Thou art called Náth (Lord); let me too be called Lord, and let thy temple go by my name.' 'Amen,' replied the deity; 'henceforth thou art not Baiju, but Baijnáth, and my temple shall be called by thy name.'" "From that day," says Captain Sherwill, in his *Survey Report of Birbhúm*, "the place rose into note; merchants, Rájás, and Bráhmans commenced building temples, each vying with the other who would build the handsomest temple near the spot where Mahádeo had appeared to Baiju. The fame of the spot, its sanctity, all became noised abroad throughout the country, until it gradually became a place of pilgrimage; at present, beset by a band of harpies in the shape of Bráhmans, who remorselessly fleece all the poorer pilgrims, beg of the rich with much importunity, and lead the most dissolute and vagabond lives. The group of temples, twenty-two in number, are surrounded by a high wall enclosing an extensive court-yard paved with Chanár free-stone; this pavement, the offering of a rich Mirzápur merchant, cost a *lákh* of rupees, and serves to keep the court-yard in a state of cleanliness that could not otherwise be the case. All the temples but three are dedicated to Mahádeo; the remaining three are dedicated to Gaurá Párbatí, his wife. The male and female temples are connected from the summit *kalas*, or highest pinnacle, with silken ropes, forty or fifty yards in length, from which depend gaudily-coloured cloths, wreaths and garlands of flowers

and tinsel, the whole betokening the bands of marriage. At the western entrance to the town of Deoghar is a masonry platform about 6 feet in height, and 20 feet square, supporting three huge monoliths of contorted gneiss rock of great beauty; two are vertical, and the third is laid upon the heads of the two uprights as a horizontal beam. These massive stones are 12 feet in length, each weighing upwards of seven tons; they are quadrilateral, each face being 2 feet 6 inches, or 10 feet round each stone. The horizontal beam is retained in its place by mortise and tenon. By whom, or when, these ponderous stones were erected, no one knows. There is a faint attempt at sculpture at each end of the vertical faces of the horizontal beam, representing either elephants' or crocodiles' heads. A few ancient Buddhist-looking *viháras* stand near the monolithic group."

RÁJMAHÁL, stands on the west bank of the Ganges, in 25° 2′ 25″ north latitude, and 87° 52′ 51″ east longitude, is now a mere collection of mud huts, with a very few respectable houses belonging to well-to-do Musalmáns. The ruins of the old Muhammadan city, now covered with rank jungle, extend for about four miles to the west of the present town. The history of Rájmahál as the seat of Government may be briefly told here. Formerly known as Ágmahál, the place was selected as the site of the capital of Bengal by Mán Sinh, Akbar's Rájput general, when he returned from the conquest of Orissa in 1592, and the name was changed to Rájmahál. In 1575, Gaur had been desolated by some mysterious pestilence, and during the seventeen years of fluctuating conquest that followed in Bengal, the seat of Government had been located at Tondá. Rájmahál appears to have been chosen on account of its central position with reference to Bengal and Behar, and as commanding both the river Ganges and the pass of Teliágarhí, through which the railway now runs. The place is also called by the Muhammadans Akbarnagar, and the following story is told to account for the name. The Rájput general returning after his Orissa victories, began to build not only a palace for himself, but also a Hindu temple at Rájmahál. Fatih-jang Khán, the Musalmán governor of Behar, who had lived at Rájmahál before the Rájput's arrival, wrote to the Emperor that Mán Sinh was profaning the town by building a temple for idolatrous worship, and evidently meditated insurrection. Mán Sinh, however, on hearing of this letter, changed the name of the town from Rájmahál to Akbarnagar, and turned the temple into the Jamá Masjid. In

1607-9 Islám Khán, governor of Bengal, transferred his headquarters to Dacca in order to resist more effectually the growing power of the Portuguese. In 1639, after the Portuguese had been crushed by the storming and sack of the Húglí fort in 1632, Sultán Sujá, Viceroy of Bengal and Behar, again fixed the capital at Rájmahál, and built the palace called *sangi-dálán* or stone-hall for his own residence. Most of the antiquities of Rájmahál have now fallen into ruins. At the time of Dr Buchanan-Hamilton's Statistical Survey, enough was left of the *sangi-dálán* to enable him to describe it minutely, and to draw out a conjectural plan. The *sangi-dálán* then consisted of four courts, probably surrounded by a high wall, of which no traces now remain. The two eastern courts led to the palace, and the two western to the *díwán kháná* or hall of audience. It is doubtful where the women's apartments were situated; but Dr Buchanan Hamilton suggests that they were in a fifth court to the west. The palace is built in the form of a quadrangle, and the side which faces the river had a projecting terrace called *takht* overhanging the Ganges, large masses of which had, at the time of the Statistical Survey, been undermined and fallen into the river. Local tradition still points out a brick-lined well near the river bank as the place into which the ladies of Sultán Sujá's household threw themselves, when he fled from Rájmahál before Aurangzeb's general, Mír Jumla. The *díwán kháná*, like the palace, is a quadrangle, with the southern side left open. The northern side, which rests on the river, consists of an open gallery with three apartments behind it. The following paragraphs are quoted verbatim from Dr Buchanan-Hamilton:—

"Although the palace derives its name from stone, no great quantity of that material seems to have entered into its composition. The doors, windows, and a row next the foundation of the chief part, have apparently been the whole; and the removal of these, by cutting them out of the wall, seems to have been what has principally reduced a very strong and massive building to such a wretched state of decay.

"At a considerable distance south-west from the *sangi-dálán* is a ruin called the Phulbárí, or flower-garden, which some attribute to Sultán Sujá, and others to a Husain Alí Khan, who was *faujdár* or governor of the place subsequently to the time of that prince. It consists of several brick houses, each of such a size as is usually occupied by the chief European officers of the Bengal Government residing in the country, and placed at some distance from each other, in a fine

grove of mango trees. Its size is no doubt suited for the abode of a person of high rank, but it retains no traces of elegance. Near this is the tomb of Bakht Homá, widow of a Shaistá Khán, who is said to have been an aide-de-camp (*mosáhib*) to Aurangzeb. It is certainly the building of best taste in the place. A square space, containing perhaps three acres, has been surrounded by a neat brick wall, consisting of a series of arches filled up by a small thickness of wall, which produces a pleasing effect, and saves materials. At each corner is a neat octagon building, the lower storey as high as the wall, the upper covered with a dome, and having in each side a wide arched window. In the middle of one side is the entrance by a lofty, wide, and handsome gate, which is arched and ornamented with a dome and minarets. The area is planted, and in the centre is the tomb, which is square, with an open gallery of three arches on each side, and a small chamber at each corner. The building is adorned at the corners by four minarets, too low, as usual here, but in other respects neat. The tomb in the centre is covered by a dome of brick, and each of the corner apartments is covered by a wooden cupola with eight windows. The cupola, the upper parts of the minarets, and the whole cornice, are painted with very bright colours. On the cornice, especially, is a row of fine blue Iris, very gaudy, but exceedingly stiff. Although this tomb has a considerable endowment, it is fast hastening to ruin, and the condition of the grounds is exceedingly slovenly.

"Some way south from thence is another monument, nearly on the same plan, but not so fine, although I was told by the keeper that it contains the remains of Mírzá Muhammad Beg, father of the Nawáb Alí Vardí Khán. South, a little from thence, was Nágeswarbágh, a palace built by Mír Kásim Alí of Bengal, which seems to have been intended entirely for a luxurious retirement among women, as it contains only one set of apartments, within which most assuredly no man but himself could have been admitted. The situation is remarkably fine, on a high ground commanding a noble view of the great lake, of the hills, and of a very rich intermediate country. The building has been large, but, so far as I can judge, very destitute of taste. It consists of an immense wall of brick, perhaps 30 feet high, and 500 feet square. At one corner is an aperture by way of entrance, fortified without by walls and guard-rooms, which were intended for eunuchs; the places for the guard of cavalry being without. All round the inside of the wall ran a

row of apartments, each consisting of a small court open above, and surrounded by small dark hovels, like pigeon-holes, in which the ladies and their female attendants might have been crammed. The roofs of these apartments formed a walk, concealed by the upper part of the wall; but there are in this some small holes through which the ladies may have been allowed to peep. These apartments communicated with each other by an arched gallery, which surrounded the interior court. In the centre has been a square building, chiefly of wood, somewhat like the garden-house of Haidar at Seringapatam. It was called Rangmahál, or the painted hall. The outside of the wall seems to have been surrounded by a row of sheds, which it is said were intended for the accommodation of a guard of cavalry, and of the male domestics. Mír Kásim never occupied this house, having been put to flight just as it was finished. Some troops, that soon after came to check the incursions of the mountaineers, took up their quarters in and near it; and, although built only fifty-seven years, it has (1810) been rendered a complete ruin, by taking away the timbers of the roof to build the house of the Nawáb Rokan-ud-daulá, who lives at Rájmahál.

"In the town is the tomb of Míran, eldest son of the Nawáb Mír Jafar. This young prince was killed by lightning. His tomb is in the same style as the others, but inferior in size. Some attention is, however, paid to keep it neat, as many flowers are planted in the grounds; the remainder is cultivated as a kitchen garden, and even onions and carrots look better than the rank weeds that usually spring up in such places." This Míran it was who caused Suráj-ud-daulá to be assassinated, when he was brought back to Murshidábád after his capture near Rájmahál.

"These are the principal monuments in or near Rájmahál, but there are many small mosques and monuments too numerous to be mentioned. Rájmahál has no doubt greatly diminished since it was the seat of the Government which ruled the whole of Bengal and Behar; it has lost even in consequence since the courts have been removed to Bhágalpur. Still, however, it is a large place; but the ruins, and the scattered manner in which the town now stands, renders its appearance very dismal. The officers of police maintained, however, that it still contains 20,000 houses and 50,000 people; but even the latter seems greatly exaggerated, although it is in no proportion to the number of houses which they state. On inquiry, I found that it still contains twelve market-places, scattered

over an immense extent. On applying to the owners for an account of the people belonging to these market-places, they gave me a list of 1285 houses; but this is probably as much under-estimated as the other account is exaggerated. Besides, in villages scattered in the places between these market-places, there are a great many houses, so that I do not think that the population can be less than from 25,000 to 30,000 persons; and the number of travellers by land and water is generally very considerable. The supply of these with necessaries is, indeed, the chief support of the town. Atápur, containing about 500 houses, and Kálíganj, containing 600, are the only other places that can be called towns."

At Udhanálá (Oodynullah), about six miles south of Rájmahál, there are still to be seen the remains of entrenched camps, where the army of the Nawáb Mír Kásim was defeated by Major Adams in 1763.

VILLAGE INSTITUTIONS AND OFFICIALS.—Owing to the mixture of races in the Santál Parganás, and the different modes of land administration adopted in the *zamíndárí* tract and in the Government estate of the Dáman-i-koh, no single village system prevails in a uniform shape throughout the entire District. In the Santál portion of the Dáman-i-koh, officers called *parganáits* or *parganás* exercise a general supervision over small circles or groups of villages. These officials are appointed by Government, and are paid by a commission of 2 per cent. on the collections of the village headmen (*mánjhís*) subordinate to them. They are generally responsible for the good behaviour of the *mánjhís* and the punctual payment of rents, and are also bound to see that all crimes are reported, and that roads, embankments, boundary pillars, and circuit bungalows are kept in proper repair. Orders by Government officers are usually directed to the *parganáits* for execution, and considerable use was made of their agency in taking the Census of 1872. Under the *parganáits* are *des-mánjhís* or *chakládárs* who act as their messengers.

The head of every Santál village is the *mánjhí*, who in the Dáman-i-koh is also *mustájir* or farmer of the village under Government, by whom he is appointed and by whom he can be suspended or dismissed. The *mánjhí* is remunerated in part by a commission of 8 per cent. on the rent he collects from the *rayats*, and in part by being allowed to hold a certain quantity of rent-free land proportioned to the size of the village from which he collects. He is also bound to report all crime; and is in fact the head of the village police. The office of *mánjhí* descends from father to son, except in special cases where the

son is palpably unfit for the work. Subordinate to the *mánjhí* are the *parámánik* or assistant head-man, and the *goráit* or village messenger. Both are appointed by the *mánjhí*, and are paid by holding *mán* or rent-free land. Two other village officials are elected by the villagers themselves, the *jag-mánjhí* who presides over marriages, and the *lián*. They also are paid by an allotment of *mán* land.

The village *pancháyat* is a cherished institution among the Santáls. All the indigenous officials of a Santál village described above are *ex officio* members of the *pancháyat;* and every village has its council place or *mánjhí thán*, where the committee assemble and discuss the affairs of the village and its inhabitants. All petty disputes, both of a civil and criminal nature, are settled there. Those that are of too weighty a nature to be decided by the village assembly, are referred to a *pancháyat* consisting of five neighbouring *mánjhís* under the control of the *parganáit;* and if this special council are unable to decide any matter, it is then brought to the notice of a Government officer. The *pancháyat* disposes of all disputed social questions, and subjects the guilty to punishment. This system of self-government constitutes a fair bond of union amongst the Santáls, who look with great suspicion on any measure calculated to destroy it.

In the Paháriá villages of the Dáman-i-koh the indigenous head-man (*sardár*) is the recognised chief of the village, and occupies a position similar to that of the *mánjhís* among the Santáls. He is assisted by a *náib* or deputy, and other subordinates whose titles are not returned.

The Santál village system described above is found also in the *zamíndárí* portion of the District, but it differs in some particulars from that which prevails in the Dáman-i-koh. In Deoghar, for instance, where there are regular police, the *mánjhís* or head-men have no police duties; whereas in the other Subdivisions they are recognised by Government as the chiefs of the village police. Outside the Dáman, again, the *mánjhís* are by no means invariably the farmers of the villages; while in the Dáman this is so thoroughly the rule that *mustájir* and *mánjhí* have become convertible terms.

In some of the western portions of the Goddá Sub-District the village system resembles that which prevails in Bhágalpur; and *patwáris*, *jeth rayats* and *mahátos* are found among the village officials.

THE MATERIAL CONDITION OF THE PEOPLE.—The following paragraphs, quoted from the Administrative Report of the Deputy Commissioner for 1874-75, illustrate the material condition of the aboriginal

and semi-aboriginal races who form the bulk of the population in the Santál Parganás. "The population is thin; rich people are few. Santáls and Pahárias, and the Bengali castes that live among the Santáls, are not used to any great comforts, though they keep their houses and villages clean and tidy. In March 1875, I travelled through a comparatively unknown part of the Dáman-i-koh, near where the Goddá, Rájmahál, and Nayá Dumká Sub-Districts meet. The hills are crowded one on the top of another, with steep, narrow valleys, flat terraces, and sharp ridges, but not an acre of flat low land is to be seen anywhere. The Pahárias are here in their glory. Even Santáls are few, and subdued instead of aggressive. There are no Dikhus (Hindus); but the Paháriá villages are thick, neat, fully peopled, and beautifully shaded. Tamarind, mango, and *tál* trees are seen in great plenty. These villages are most picturesquely situated, generally on the brow of a steep hill, with cultivated and grass land behind and up to the foot of the upper ridges. The people have more cattle than is usual with Pahárias, and they let the Santals bring their cattle to graze on the upland pastures. The men are well made and well nourished, and the young women not bad-looking. They are free and communicative, but very jealous of the Santáls in spite of a good deal of intercourse.

"The Santáls are a thriftless race. Notwithstanding the very low rents they are required to pay for the lands they cultivate, their condition remains, and is likely to continue, poor. The reason is apparent; they are idle, wasteful, and much given to intoxicating liquors. A Santál never does more work than is actually necessary with a view to provide for his food and drink. The settlement operations have been in full force during the year; and although the rates of rent fixed are very low, I do not anticipate that the general effect of the measure will be in any degree to improve the material condition of the people, or to raise them in the social scale."

DRESS.—The ordinary dress of a shopkeeper consists of a coarse waistcloth (*dhutí*) a cotton sheet or shawl (*chádar*), a jacket (*mirzái*), a turban (*pagrí*), and a pair of country-made shoes. A common husbandman wears only a *dhutí* of smaller dimensions and coarser material, and a *gámchá* which is converted into a head-dress and worn as a turban when at work in the fields. To this is added, in the winter season, either a blanket or several folds of old cloth sewn together, as substitute for the quilted cotton covering used by the well-

to-do shopkeeper. A Santál *rayat* ordinarily wears a scanty coarse cloth round his loins, and nothing more.

THE BUILDING MATERIALS for the dwelling of a well-to-do shopkeeper generally consist simply of earth and posts, covered with thatch, and in very few instances with a tiled roof. His habitation usually comprises from three to five rooms, with a shed or large verandah outside for the reception of visitors. The furniture in a shopkeeper's house, besides the boxes, baskets, earthen pots, etc., for holding his stock in trade, are two or three *chárpais* or bedsteads, according to the number of the inmates; used as seats during the day and beds at night. There are usually seven or eight brass vessels of sorts, and perhaps a box or covered basket or two for keeping clothes in. The dwelling of an ordinary husbandman is much smaller and less substantial, being composed simply of mud, straw, *sál* rafters and bamboos; it usually consists of two or three rooms. The furniture of an ordinary peasant does not include a standing bedstead; and of the other articles he generally has a smaller number.

THE FOOD of a well-to-do shopkeeper is coarse rice, split peas (*dál*), milk, and the cheaper sorts of vegetables. The Deputy Commissioner estimates the monthly expenses of a middling-sized household of a shopkeeper, supposing it to consist of six members, to be as follow:—Rice, 15 *srs.* per head or 2¼ *maunds* altogether, equal to 1⅝ hundredweight, value Rs. 4, 8as, or 9s.; split peas or pulses, Rs. 1, 6, 6, or 2s. 9¾d.; vegetables, Rs. 3, 6, or 6s. 9d.; oil, Rs. 2, 13, or 5s. 7½d.; salt, Rs. 1, 6, 6, or 2s. 9¾d.; milk, Rs. 5, 10, or 11s. 3d.; sweetmeats, etc., Rs. 5, 10, or 11s. 3d.; curd, Rs. 2, 13, or 5s. 7½d.; clarified butter (*ghí*), Rs. 2, 13, or 5s. 7½d.; fuel, Rs. 2, 13, or 5s. 7½d.; tobacco, Rs. 1, 6, 6, or 2s. 9¾d.; contingent expenses, such as average cost of clothing, barber's and washerman's pay, etc., Rs. 6, or 12s.; total, Rs. 40, 9, 6, or £4, 1s. 2¼d. The food of a well-to-do husbandman consists of coarse rice, pulses and common vegetables. His monthly expenses for the same sized household the Deputy Commissioner estimates as follows:—Rice, Rs. 6, 12 or 13s. 6d.; pulses, Rs. 2, 1, or 4s, 1½d.; vegetables, Rs. 1, 6, 6, or 2s. 9¾d.; oil and salt, Rs. 2, 13, or 5s. 7½d.; fuel, Rs. 2, 13, or 5s. 7½d.; tobacco, 11 as. 3 p., or 1s. 5d.; contingencies, Rs. 3, or 6s.: total, Rs. 19, 8, 9, or £1, 19s. 1d. This latter estimate seems high, and is rather the scale of living of a prosperous agriculturist than of an ordinary peasant. Very few of the cultivating classes make more than from Rs. 7 to Rs. 8, or from 14s. to 16s. per month out of their fields.

AGRICULTURE: SOILS.—The soil of the alluvial strip of country which runs along the eastern boundary of the Santál Parganás is the ordinary alluvial silt of Bengal Proper. In and around the Rájmahál hills several varieties of soil are found. The central valley, for instance, where the Moral and Gumání rivers meet, possesses a fine black loam known as *regar* or cotton soil; while light-coloured loams, clay, gravel, and sand are found in other parts of the range. In the rolling country which occupies the whole of Deoghar, and a large portion of the western half of the District, the hollows that lie between the long undulations of the surface are full of rich alluvial soil, into which abundance of vegetable mould has been washed. The dip of these hollows, too, is well suited for storing and distributing the water supply that drains off the face of the country. The crests of the ridges, however, are as a rule very poor, being made up of sterile gravel or stiff clay lying on a hard subsoil which can only be irrigated by means of lifts, and yields even to irrigation but a meagre return.

CLASSES OF LAND.—It has been remarked above that the surface of a large portion of the District is composed of long undulating ridges, between which the drainage runs off to join the large streams. The lower slopes of these ridges, and the swampy ground between, supply the only land on which a rice crop can be raised. The soil is, in the first instance, brought under cultivation by cutting level terraces out of the hill-side, a small bank to hold water being left round the edge of each plot. The hill-sides thus present the appearance of a series of steps, varying from one to five feet in height; and when the slopes are too steep for terracing, or the soil too stony for cultivation, the bed of the stream is banked up and made into one long narrow rice field. The rice terraces are flooded as soon as possible after the rains set in, and the water is retained until the crop ripens in late autumn. After the crop has been reaped, the higher levels become dry and hard, but the lower fields often remain so muddy until February and March that they can only be crossed on foot along the edges of the terraces.

The rice-fields (*dhán-khet*) thus constructed are divided as follows into three classes, having regard to the height of the land and its capacity for remaining moist until the season for planting out the seedlings:—(1) *Jol*, the rich alluvial land which lies lowest in the trough or depression between the ridges, and which from its position receives all the vegetable mould washed off the slopes. The rent of *jol* ranges from Rs. 2 to Rs. 3 per bighá, or 12s. to 18s. per acre;

and the average yield is estimated to be 20 *maunds* per *bighá*, or 44 hundredweights per acre. (2) *Kánáli* lies higher up the slope than *jol*, and remains dry during a longer period. A rent varying from Rs. 1, 8 to Rs. 2 per *bighá*, or 9s. to 12s. per acre, is paid for it; and the average produce of a *bighá* is about 15 *maunds*, or of an acre 33 hundredweight. (3) *Bád*, again, is situated above *kánáli*, and is the highest land upon which rice can be grown at a profit without artificial irrigation. The rent paid varies from 12 annas to Rs. 1, 8 per *bighá*, or 4s. 6d. to 9s. per acre; and the produce is estimated at 10 *maunds* per *bighá*, or 22 hundredweights per acre. A fourth variety of land, called *ṣunya*, is returned as known in the Deoghar Sub-District. This lies even higher than *bád*, and is assessed at 8 annas per *bighá*, or 3s. per acre. Its average yield is estimated at 5 or 6 *maunds* to the *bighá*, or about 11 or 13 hundredweights to the acre.

On the higher slopes and on the tops of the ridges are grown wheat and other cereals, with pulses, fibres and miscellaneous crops. This highland, generally known as *bárí* or *dángá*, is classified as follows:—(1) *Dosál bárí*, the best high land, which is capable of yielding two crops during the year, is assessed at from Rs. 1 to Rs. 1, 8 per *bighá*, or from 6s. to 9s. per acre. (2) *Eksálá* or *chómás bárí*, bears only one crop, and pays a rent of 6 annas a *bighá*, or 2s. 3d. an acre. (3) *Bástu bárí*, or homestead land lying immediately round the cultivator's house, is assessed at 4 annas a *bighá*, or 1s. 6d. an acre. (4) *Ketári*, or sugarcane land, pays rent at the rate of Rs. 2, 8 per *bighá*, or 15s. per acre, the highest assessment of any variety of upland.

The classification of land detailed above prevails almost universally throughout the hilly and undulating portions of the District. The rates of assessment, however, are not equally certain. For by far the larger part of the tract of country to which the classification applies is still managed on an indigenous system, closely resembling that which prevails in the Chutiá Nágpur Division. Under this system, the rent of each cultivator's holding is assessed exclusively on the rice land which it contains; and a certain amount of upland is allotted without further charge to each tenant, in proportion to the quality and quantity of the rice land he holds, and to the position and fitness for cultivation of the upland. In Santál villages the system is carried still further. After a certain proportion has been deducted as *mán* or rent-free land set apart for the village officials,

the entire village is divided into as many equal portions called *rékhs* as there are cultivators; and each *rékh*, containing both rice land and upland, is assessed at a lump sum, which is not changed until the next settlement. The rates, therefore, laid down above for rice land must be taken subject to the qualifying statement that each includes a certain proportion (which it is impossible to specify precisely) of the rent paid for the contiguous high land.

RICE CULTIVATION.—The four principal crops of rice grown in the Santál Parganás are—(1) *Boro*, sown in marshes in November or December and reaped in May. (2) *Aus bhadaí* or *lohaná*, autumn rice, is sown on rather high land in May or June and reaped in August or September. It is either transplanted or sown broadcast. *Sáthiya*, rice so called from its faculty of ripening in sixty days, is sown and reaped at about the same seasons as *áus*, but the appearance of the plant is different. Perhaps, however, this should be regarded rather as a variety of the rice plant than as a distinct crop. (3) *Járán* or *áman*, the winter rice of the year, comprises two crops—*báo*, which is sown broadcast, and *ropá dhán*, which is transplanted. The *báo* crop is sown in June on moist land which has previously been thoroughly ploughed. When the seedling plants are about eight inches high, the ground is well ploughed a second time in order to uproot the weeds. After ploughing, the wet soil is levelled with an implement called *chauki*, a process which causes the weeds to rot in the water and also strengthens the roots of the plants. Three or four days afterwards, any weeds that are seen to be still alive are picked out with a *kodáli* or hoe; and the crop is then left untouched until it is reaped in November and December. The transplanted crop *(ropá dhán)* is sown in well-prepared nurseries of moist soil in May and June. When about ten inches high, the seedlings are transplanted from the nursery into a field of low-lying rice land, which has been ploughed in the meantime into a soft mass of wet mud. The young plants are put in two or three together, with an interval of six or eight inches between each cluster, and are kept well watered until the crop ripens in December and January. (4) *Jhorá*, or long-stemmed rice, is sown broadcast in marshy land in June, and reaped in August and September. Its cultivation is confined to the alluvial strip of country in the east of the District, and even there it does not occupy a really important area.

The Deputy-Commissioner returns the eighteen principal varieties of *áus* rice as follow:—(1) *sáti*, (2) *budni*, (3) *dubráj*, (4) *kayá*, (5)

mahípál, (6) *bádrangi*, (7) *bádkalmá*, (8) *chandra gahi*, (9) *ajan*, (10) *kálmuri*, (11) *bánsguji*, (12) *jongá*, (13) *kuji*, (14) *gajamuktá*, (15) *bhásá*, (16) *jhakru*, (17) *gurguri*, and (18) *tilásár*. The forty chief varieties of *áman* or *járán* rice are returned as follow:—(1) *kálmá*, (2) *domrá*, (3) *hemchá*, (4) *bágnar*, (5) *bánsgajál*, (6) *kájarghol*, (7) *bánsmati*, (8) *rámsál*, (9) *kanakchur*, (10) *sitásál*, (11) *lakshan bhog*, (12) *amrita bhog*, (13) *bádshah bhog*, (14) *dhusri*, (15) *dudhsár*, (16) *megh joán*, (17) *sálpáni*, (18) *jatá kalmá*, (19) *jhingá sál*, (20) *tiáng*, (21) *gangá jal*, (22) *bhuridá langi*, (23) *borá*, (24) *mohan málá*, (25) *jagannáth bhog*, (26) *parampánna sál*, (27) *chatuí nakh*, (28) *bhátá sál*, (29) *kelá rái*, (30) *meghi*, (31) *gauri kájar*, (32) *báns páti*, (33) *raghu sál*, (34) *láu sál*, (35) *selá*, (36) *mugdhi*, (37) *soná khariká*, (38) *sewá*, (39) *nári kalmá*, and (40) *báldárá*.

THE QUALITY OF THE RICE grown in the Santál Parganás continues the same as it was twenty years ago, and no attempt appears to have been made to introduce Carolina paddy. A very marked extension of rice cultivation has been going on during the last few years, by clearing jungle and constructing small embankments across the upper and narrower ends of the trough-like depressions of the surface, so as to form a high-level reservoir, from which the terraced rice fields below can be irrigated so long as the store of water holds out above. On all such land rice is sown in the first instance, and the question of substituting rice for inferior cereals does not therefore arise. In Rájmahál, however, no extension of rice cultivation has taken place; and on the contrary, the poorer classes of cultivators are said to be in the habit of substituting inferior cereals, such as *bajrá*, for rice.

THE NAMES WHICH RICE takes in the various stages of its growth and consumption are as follow:—*Bij dhán*, the seed; *ankur*, the germ; *gáchhi* or *mori*, the seedling when ready for transplanting; *thor*, the young plant in flower; *dhán*, unhusked rice; *chául*, husked rice; and *bhát*, boiled rice.

THE DIFFERENT PREPARATIONS MADE FROM RICE are the following:—*Arwá churá* is made by steeping fine unhusked rice (*árwá*) for one night in water, parching it, and then beating it flat. It is sold at 1½ annas per *ser*. *Usná churá* is coarse unhusked rice (*usná*) boiled for an hour, dried, and husked. It is then heated and beaten flat while still hot. It is sold at one anna per *ser*. *Muri* is made from boiled rice, afterwards parched by shaking it up in a vessel with heated sand; sold at one anna per *ser*. *Handiá* or *pachwái* is made

by boiling rice in a little water, so as to burn the layers at the bottom. It is mixed with *ranu*, a compound of various roots found in the jungles, and is fermented for three or four days before being strained off for use. It is sold at 2 annas per *ser*.

OTHER CEREAL CROPS.—The other cereal crops grown in the Santál Parganás are as follow:—*Goham*, or wheat, is sown on high and dry land in October, and reaped in February; *jab*, or barley, is sown on the same description of land, and planted and reaped at the same seasons as wheat; *janirá* and *bajrá*, sown in July on *bárí* land and reaped in September and October; *gondlí*, sown in July and reaped in September; *maruá* and *kherí*, sown in July and cut in October; *kodo*, sown in July and reaped in November; and *ṇaiá*, sown in July and cut in September.

PULSES AND GREEN CROPS.—*Múg* (Phaseolus mungo), sown in July and reaped in September; *matar* or peas (Pisum sativum), sown in October and reaped in February; *urid* or kidney bean (Phaseolus radiatus), sown in October and gathered in January; *bút* or gram (Cicer arietinum), sown in October and gathered in March; *arhar* (Cytisus cajan), sown in July and cut in December, January, and April —three varieties of *arhar*, known as *aghaní*, *mághí*, and *chaití*, are grown in the District; *khesárí* (Lathyrus sativus) and *masurí* (Ervum hirsutum and Cicer lens), sown in October and gathered in February; *ghángrá*, sown in July and reaped in October and January; *kurthí*, sown in August and gathered in November; *bhatmás*, sown in August and reaped in February; and *sutrí*, sown in July and reaped in February.

OIL SEEDS.—The oil-seed crops grown in the Santál Parganás are the following:—*Sarishá* or mustard (Sinapis dichotoma), sown in October and cut in February; *til* (Sesamum orientale), sown in August and reaped in December; *sargujiá*, sown in September and gathered in January; and *chíkná* or *tisi*, linseed (Linum usitatissimum), sown in September and reaped in January.

FIBRES.—*Pát*, jute (Corchorus olitorius), sown in July and reaped in October; *san* or flax (Crotolaria juncea), sown in July and cut in September; and *mestá*, sown and reaped at the same seasons as the foregoing.

MISCELLANEOUS CROPS.—*Ákh* or *ikshu*, sugar cane (Saccharum officinarum), planted from cuttings in July and cut in February; three varieties are grown in the District, known as *bástá*, *kunrí*, and *kájalí*. There is a fourth variety of sugar-cane, called *nárgarí*,

planted in September and cut in November and December of the following year. *Nil* or indigo (Indigofera tinctoria). There are two seasons for sowing indigo—that known as the spring sowings, in which the seed is put into the ground in the month of March after the first seasonable fall of rain, and the crop cut in June; and the autumn or October sowings, the crop of which is reaped in June also. *Kápás*, or cotton, sown in August and gathered in December.

SILK.—The *tasar* silkworm is reared chiefly in the Dumká, Goddá, and Rájmahál Sub-Districts by Paháriás, Santáls, and others of the wilder inhabitants of the jungle tracts. During January and February, the September and October cocoons are collected from the jungle, the larvæ having been previously attached to certain trees on which the worms prefer to feed. These trees are principally *ásan*, but the worms feed also on the *sál* and *dháo*. The trees are annually lopped for the purpose, and the eggs attached to sheltered branches, after the trees have begun to throw out fresh leaves. The eggs are generally hatched in four or five days; and, before being attached to the trees, are kept in some dark place within the house, generally in small leaf baskets, in which the moths have been placed with a few pieces of straw, tied together and suspended in each basket. Each moth lays from 200 to 500 eggs on the straw. At the proper season, generally within a week after the eggs are laid, the bundles of straw are attached to the lopped branches. After being hatched, the young worms soon spread themselves over the trees; should the leaves be scanty and the worms numerous, the latter are carefully removed, by lopping off the branch on which they may be feeding, to a fresh tree. When on the trees the worms are carefully watched by the rearers, who have to be constantly employed with pellet-bows to keep off the crows and other birds. After the cocoons have matured, they are removed from the trees and sold at some neighbouring market, the purchasers being generally Bengalí or Bhojpuriá traders, who again sometimes transport them to Surí or Bhágalpur, and make a profit of 50 per cent. on their purchases. The rearers do not sell cocoons by weight, but by number, generally at from 350 to 450 per rupee, according to the quality of the silk and the state of the markets. An average *káhan* of 1280 cocoons is said to yield from 1½ to 2 *sers* of *tasar* silk, which is sold, according to its quality, at from 6 to 9 *tolás* per rupee. The price therefore ranges from Rs. 9 to Rs. 13, 8 per *ser*, or from 9s. to 13s. 6d. per lb. The September and October crop is more

productive than the cold weather or January crop, and also fetches a higher price in the market. It is impossible to estimate the area taken up by the cultivation of the *tasar* silk-worm in the District, as the plantations vary in size, and have nowhere been measured. In some places the *ásan* trees are sparse, in others plentiful. The trees are never artificially planted, but they might be, if the people had sufficient enterprise to make the attempt. The *zamíndárs* in some localities levy a rent of so much per number of trees, in others at from 12 annas to R. 1,.8 per patch of jungle used by the growers for the rearing of the *tasar* silk-worm. Tántís and Mamíns—the former Hindus, the latter Musalmáns—purchase the cocoons from Bengalí and Bhojpuriá traders. The female members of their families reel off the silk, after which the men weave some into *tasar* cloth and some into *báftá*; the former is all silk, the latter half silk and half cotton thread. The best silk *tasar* cloth sells at about one rupee a yard, and the best *báftá* at eight annas. *Tasar* cloth is generally made in two lengths, 9 and 15 yards, and *báftá* the same.

AREA OF THE DISTRICT, OUTTURN OF CROPS, &c.—No Survey has been made of the Santál Parganás since its formation into a separate District in 1856. Portions of the present District area were included in the Surveys of Bhágalpur (1846-50), Bírbhúm (1848-52), and Murshidábád (1848-53). But, writes Mr A. P. MacDonnell in his Report on the Food-Grain Supply of Bengal and Behar, "for the Santál Parganás it may be said that no agricultural statistics exist; none were compiled when the region was surveyed; and if, since then, estimates have been submitted to the Board of Revenue, they are incomplete, devoid of precision, and founded on no basis of actual inquiry or experiment." Certain estimates of the cultivated, cultivable, and barren areas contained in the Deoghar Sub-District are to be found in Captain Sherwill's Report of the Bírbhúm Survey; but the notable extension of cultivation that has taken place of late years has deprived these figures of any claim to accuracy that they may have originally possessed. Indeed, estimates of cultivable area in the undulating and hilly tracts of Western Bengal must necessarily be fallacious. For, owing to the nature of the country, it is in many cases difficult to say whether a given plot of land is cultivable or not; and steep slopes, which have the most sterile appearance, are constantly being terraced into rice-lands. Similar estimates are given in the Report of the Survey of Bhágalpur for the Dáman-i-koh, showing that in 1851, out of a total area of 1366·01 square miles, 310

square miles were under cultivation or fallow, while 1056·01 were occupied by hills and uncleared forest. This latter area of 1056·01 square miles is however reported to be cultivable, so that according to these figures the entire Dáman-i-koh, with its broken surface of trap and basalt rocks, would appear to be capable of cultivation. The return of the cultivable area is, therefore, obviously untenable, but the statement of the cultivated area may possibly have been approximately correct. It is therefore reproduced here with special reference to the fact noticed above, that no extension of rice cultivation has taken place in Rájmahál during the last twenty years. Out of the 310 square miles returned as cultivated or fallow, 56 are said to be situated on the hills and in the occupation of Paháriás, the remaining 254 being in the valleys or on the lower slopes of the hills, and cultivated by Santáls. On the difficulty of estimating the cultivated area in the Santál Parganás without a detailed field survey, Mr MacDonnell says:—"The hilly part of the District stretches continuously 100 miles from Sáhibganj to the Naubil river, 15 miles south-west of Dumká. It contains some cultivated valleys, notably the Barháit valley, but for the most part it is uncultivated and sterile; and therefore it would be obviously difficult, if not impossible, to estimate with any precision the extent of the cultivated clearings which at wide intervals dot its expanse. The rolling country, again, is in places rocky, and in places covered with jungle, so that the proportion of uncultivated land varies from 90 per cent. in the Jámtárá Sub-division to 10 per cent. of the total area in other definite portions of it. Another reason which renders impracticable an estimate of the cultivated land in this rolling country is to be found in the system of agriculture prevalent there. The food-grain crops grown are (1) rice, (2) *janirá* or maize, (3) other grains, such as millet and pulses; and of the food-grain supply locally produced rice forms eleven-sixteenths, *janirá* three-sixteenths, and "other grains" one-eighth. The rice crop in this rolling country is sown in the hollows or ravines which intervene between two mountain ridges. These ridges serve as the watershed for a dam, from which the rice-fields, stretching away, each field of lower level than the preceding one, and widening as they recede from the dam, are irrigated. It is not every mountain hollow at whose gorge, failing a natural spring, a dam can be made; and this circumstance, taken in conjunction with the wide barren expanse of hills which rise between these oases of rice cultivation, renders it almost impossible to estimate the area covered by the latter. The food-grain staples other than rice grow on cleared high land in the vicinity

of villages; but as the area of these clearings is not to be known from the number, size, or populousness of the villages, it is as difficult to estimate the aggregate area of all such clearings as it is to estimate the area of rice lands in the ravines. The flat country, in which rice is largely cultivated, is a narrow strip, almost continuous, about 170 miles long, lying for the most part of its length about the Loop Line. Beginning about Goddá, and running from left to right, it follows the boundaries of the District to Nallá, near Moyám, on the Chord Line, and its area may perhaps be about 650 square miles. It might not be impossible to estimate the cultivated area in this flat country; but as it forms only a small portion of the District, and as such an estimate, even if accurate, would afford no sufficient indication of the food-supply of the District as a whole, the elaboration of an estimate of cultivation there would be of no great practical utility." The average yield of rice from the various classes of land has been given above.

CONDITION OF THE PEASANTRY.—The Deputy Commissioner of the Santál Parganás reports that a farm of from 50 to 60 acres would be considered a very large holding for a single husbandman; and anything below ten acres as a very small one. A farm of from 20 to 25 acres would be a fair-sized comfortable holding for the support of a cultivator and his family; but a single pair of oxen are reported to be unable to cultivate more than five acres, including rice land and *bárí* or garden land. A husbandman with a small farm of five acres is not so well off as a respectable shopkeeper, or as a hired servant on Rs. 8 or 16s. a month in money. Throughout the District, the poorer classes of cultivators, except the Santáls, are generally in debt to the *mahájan* or village rice merchant and money-lender. The *mahájan* advances paddy for cultivation; and the cultivator, if he has a good crop, repays it with 50 per cent. in kind as interest, and sometimes with 100 per cent. If he cannot pay, the price of the paddy which he would have had to give is calculated and placed to his debt account. Though generally indebted to their *mahájans*, the cultivators are not by any means badly off. There are very few cultivators who are not liable to enhancement of rent under Act X. of 1859, nor are there any proprietors who own, occupy, and cultivate their hereditary lands within the District. The Deputy Commissioner estimates that 75 per cent. of the cultivators have rights of occupancy; but the question seldom arises in the courts, as the system of the District is for the settlement to be made with the head-man

of a village, and in the majority of cases the people under him have a right of occupancy.

THE DOMESTIC ANIMALS OF THE DISTRICT consist of oxen, buffaloes, cows, elephants, horses, goats, sheep, pigs, cats, dogs, fowls, ducks, and pigeons. Oxen and buffaloes are the only animals used in agriculture; but the Santáls sometimes yoke cows to the plough, if they cannot get oxen. Those reared for food, or for purposes of trade, are goats, sheep and pigs, and ducks and fowls; besides these, cows, buffaloes, bullocks, and ponies are brought into the market for sale. The price of an ordinary cow is from Rs. 6 to Rs. 12, or from 12s. to £1, 4s.; a pair of oxen, from Rs. 20 to Rs. 25, or from £2 to £2, 10s.; a pair of buffaloes, from Rs. 20 to Rs. 30, or from £2 to £3; a score of sheep, from Rs. 15 to Rs. 25, or £1, 10s. to £2, 10s.; a score of kids, six months old, from Rs. 15 to Rs. 25, or £1, 10s. to £2, 10s.; and a score of full-grown pigs, from Rs. 30 to Rs. 50, or £3 to £5.

THE AGRICULTURAL IMPLEMENTS in common use are the following:—(1) *hal*, or plough; (2) *kodáli*, or spade; (3) *chauki*, or harrow; (4) *kural*, or leveller, is a flat board drawn of its edge by oxen, and used only by the Santáls for scraping up and levelling the soil; (5) *nirán* or *khurpi*, weeding hook; (6) *káchi*, or sickle; (7) *bidá*, or rake; and (8) *sagar*, or cart. For the purpose of cultivating what is technically known as "one plough" of land, or about five acres, the following cattle and implements would be required:—One pair of oxen, cost Rs. 20, or £2; one plough, R. 1, or 2s.; a spade, R. 1, 2, or 2s. 3d.; an axe, 5 as., or 7½d.; a *basuli*, 6 as., or 9d.; rope, R. 1, 4, or 2s. 6d.; a harrow, 5 as., or 7½d.; a sickle, 2 as., or 3d.; and a cart, Rs. 5, or 10s.; the whole representing a capital of Rs. 29, 8, or £2, 19s.

WAGES AND PRICES.—In consequence of the enhanced demand for labour on the railway and on public works in the Santál Parganás, wages have risen materially of late years. About ten years ago the wages of an agricultural labourer were an anna or an anna and a half per diem; they have now risen to two annas. A male cooly who formerly got an anna or an anna and a quarter for a day's work, will now receive an anna and a half or two annas; and the wages of female coolies, who are largely employed on all sorts of earth work, have risen from three-quarters of an anna to an anna and a quarter, or an anna and a half. Smiths, ten years ago, were paid an anna and a half or two annas, and now get from three to four.

Bricklayers' wages have risen from three annas to four, or even six annas a day; and carpenters, who formerly were paid two annas a day, now get four annas or more.

The foregoing money rates of wages, however, are not of universal application. In the rural parts of the District agricultural labourers are paid in kind. When engaged, for instance, in preparing the land for the crop, and in sowing, they receive three *sers* of unhusked rice and one *ser* of *churá* daily. Labourers employed on reaping get a perquisite of one sheaf of grain in the straw out of every ten sheaves they cut. A regular out-door servant (*jan* or *munis*) has a small allotment of rent-free land, which he is allowed to plough with his master's cattle, besides a piece of cloth once a year, and small sums of money on special occasions, such as marriages or deaths.

THE PRICES OF FOOD GRAINS, and of all kinds of agricultural produce, have risen proportionately to the rise in wages indicated above, but the Deputy-Commissioner states that no returns are available for any year previous to 1866. I therefore quote the following table of average monthly prices shown in *sers* per rupee for each Sub-District of the Santál Parganás, from Mr A. P. M'Donnell's Report on Food-grains, &c. The abnormal prices of 1866 and 1874 are given below in the section on Famines.

STATEMENT SHOWING THE AVERAGE PRICES CURRENT IN THE DISTRICT OF SANTAL PARGANAS (SERS PER RUPEE).

Sub-Division.	Kind of Grain.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
		Sers.	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*	*Sers.*
Rájmahal. Dumká.	Common rice.	27·5	25·7	24·2	24·3	24·9	25·3	22·8	21·7	22	20·4	23·8	26·5
	Pulses.	15·8	15·5	16·	16	16·9	16·9	16·1	16·2	15·3	15·2	15	14·9
	Wheat.	14	14	13	13·5	16·1	15·6	14·8	14·9	14·4	16·4	15·1	14·7
	Millet.	48	42·5	43	40·5	45·6	42·6	41·4	38	60·2	63·8	52·8	49·3
	Common rice.	25·8	25·7	25·6	23·9	22·5	22·1	21·2	20·6	20·6	21	21·4	23·3
	Pulses.	18·6	20	18·2	19·7	21·7	22·5	21·2	20	18·7	17	18	18·8
	Wheat.	20·2	21·7	20·7	22·3	21·1	20·5	19·8	19·1	18·9	16·8	17·3	14·1
	Millet.	39	38·	37·3	38·1	37·9	37·9	40·6	40	42·4	31·8	38	36·8
Goddá. Deoghar.	Common rice.	25·3	24·2	23·8	23·3	21·4	20·5	19·9	19·7	19·2	18·3	24·1	23
	Pulses.	16·7	17·3	18	17·2	17·3	15·9	14·5	14·6	15·1	12·7	13·8	14·8
	Wheat.	17·7	16·3	16	16·7	17·1	16·7	15·9	16·1	16·4	14·1	15·3	15·4
	Millet.	34·5	33·3	26·6	28·5	31·7	29·1	33·5	29·9	33·9	31·4	36·2	33·2
	Common rice.	29·3	30·2	22·8	26·7	26·1	24·8	23·9	22·9	26·7	22·9	24·4	27·7
	Pulses.	20·5	21·7	22	19·3	17·1	18·7	17·4	17	20·4	18·8	18·1	16·6
	Wheat.	17	16·2	18·9	21·1	20·5	19·4	16·5	17·2	17·9	18·2	16·9	14·3
	Millet.	44·2	44·3	43·5	42·3	42·5	42·2	41·3	36·5	44·3	47·6	42	38·3
District average.	Common rice.	27	26·4	24·1	24·5	23·7	23·2	21·9	21·2	22·1	20·6	23·4	25·1
	Pulses.	17·9	18·6	18·5	18	18·2	18·5	17·3	16·9	17·4	15·9	16·2	16·3
	Wheat.	17·2	17	17·1	18·4	18,7	18	16·7	16·8	16·9	16·4	16·1	14·6
	Millet.	41·4	39·5	36·6	37·3	39·4	37·9	39·2	36·1	45·2	43·6	42·2	39·4

WEIGHTS AND MEASURES.—6¼ *rati*, of 1⅝ grains troy each, = 1 *ánd* or *ánná*; 16 *ánd* = 1 *tolá*, or 180 grains troy; 5 *tolá* = 1 *chhaták*; 4 *chhaták* = 1 *poá*; 4 *poá* = 1 *ser* or 2·05 lbs. avoirdupois, or 14,400 grains troy; 40 *ser* = 1 *man* or *maund*. These weights are all based upon the Government standard *ser* of 80 *tolás*, but in the interior two other *kachá ser* weights are used: one a *ser* of 60 *tolá*, which is equivalent to 1 lb. 8 oz. 10$\frac{3}{35}$ dr. avoirdupois, and a second *ser* of 58$\frac{10}{18}$ *tolá*, = 1 lb. 8 oz. 0$\frac{3}{35}$ dr. avoirdupois. Grain is generally measured according to the following standard:—10 *chhaták* = 1 *pái* or *pailá*, or 1 lb. 4$\frac{20}{35}$ oz. avoirdupois; 16 *pái* = 1 *árá*, or 20 lbs. 9$\frac{5}{7}$ oz.; 8 *árá* = 1 *máp*, or 1 cwt. 1 qr. 24 lbs. 9$\frac{5}{35}$ oz.; 2 *máp* = 1 *máni*, or 2 cwt. 3 qr. 21 lbs. 2 $\frac{10}{35}$ oz. avoirdupois. Land is measured according to the following standard:—2 *bigat* = 1 *háth*, or cubit of 18 inches; 5 *háth* in length by 4 in width = 1 *chhaták*, or 45 square feet; 16 *chhaták* = 1 *káthá*, or 720 square feet; 20 *káthá* = 1 Government *bighá*, or 14,400 square feet. The Government standard *káthá* is exactly 6 feet in length; but in this District the length of a *káthá* varies considerably, in some *táluks* it is 6¾ feet, in others 8¼, and sometimes as much as 11¼ feet in length. The *bighá*, of course, varies proportionately with the length of the *káthá*. The current measures of time are as follow:—60 *pal* = 1 *danda*, or 24 minutes; 7½ *danda* = 1 *prahar*, or 3 hours; 8 *prahar* = 1 *din*, or day and night of 24 hours; 7 *din* = 1 *saptáha*, or week; 4 *saptáha* = 1 *más*, or month; 12 *más* = 1 *batsar*, or year of 365 days. Measures of distance are computed as follow:—3 *jab* = 1 *anguli*, or ¾ of an inch; 4 *anguli* = 1 *mushti*, or 3 inches; 3 *mushti* = 1 *bigat*, or 9 inches; 2 *bigat* = 1 *háth*, or cubit of 18 inches; 4 *háth* = 1 *dhanu*, or 6 feet; 2000 *dhanu* = 1 *kos* or *kros* = 4000 yards, or about 2¼ miles.

LANDLESS DAY LABOURERS.—There is stated to be no tendency at the present day towards the formation of a distinct class of day labourers neither possessing nor renting land. Such a class formerly existed in the *kamiás* or bondsmen, the nature of whose servitude has been described in detail in the Statistical Account of the District of Hazáribágh (Vol. XVI.) This system, however, was put an end to in the Santál Parganás by Sir George Yule, when Commissioner of the Bhágalpur Division, who ordered the release of all *kamiá* bonds, and sent the *kamiás* to work upon the railway then under construction.

The agricultural day labourers of the District, while finding their

regular employment in working for others, are not, as a class, absolutely landless, and generally have small patches of cultivation of their own. Of such labourers, there are two principal varieties, known as *krishán* and *bhágiár*. The *krishán* either uses his own agricultural implements and takes one-half of the produce, or uses his employer's implements and gets only one-third. In any case the employer pays the rent and finds the seed. The *bhágiár* appears to work on less advantageous terms, as he not only contributes his personal labour and the use of his own agricultural implements, but also finds the seed, and receives as his share only one-half of the produce.

SPARE LANDS.—There are large stretches of spare land all over the District. Cultivation is being gradually extended to them, but no special form of land tenure has arisen during the process.

ROTATION OF CROPS.—No scientific system of rotation of crops has as yet been developed in the Santál Parganás. A sort of rotation, indeed, is followed on high lands only recently brought under cultivation, which are sown for three successive years with *til*, *sargujiá*, *kodo*, *marwá*, or *kurthí*, and are then allowed to relapse into jungle. In some cases the land is abandoned after the first crop. On fertile *bárí* lands which lie round the cultivator's house, and can be thoroughly manured, it is a common practice to alternate Indian corn with mustard. No rotation of crops is attempted on rice lands.

OPERATION OF ACT X. OF 1859.—The Deputy Commissioner reports that, although on particular estates resort has been had to the provisions of Act X. of 1859, there has been no general enhancement of rents all over the District since the passing of that Act. The value of all land has been largely increased by the railways, and in many cases an enhanced rate of rent has been conceded by the *rayats* without an appeal to Act X. of 1859.

MANURE; consisting of cow dung, wood ashes, and mud from the bottom of tanks, is commonly used throughout the District for sugar-cane and for such high land crops as Indian corn, tobacco, and mustard, when they are grown near the cultivator's house, and can conveniently be attended to. No trustworthy estimate can be made of the quantity of manure required for a *bighá* of land, as the practice of the cultivators in this respect varies very considerably. Rice crops are not manured at all.

IRRIGATION in the Santál Parganás is effected for the most part by *bándhs*, or small embankments thrown across the upper and

narrower ends of the trough-like hollows which make up the surface of the country. Each embankment thus holds up the natural drainage and forms a small reservoir at a high level. Land below the *bándh* growing a rice crop can be irrigated by leading the water round the edges of the embankment, or by cutting the embankment itself; while the wheat, barley, sugar-cane, and poppy crops of the adjacent high lands can be watered by a lift. Wells are not used for irrigation, and are seldom constructed even to supply drinking water.

NATURAL CALAMITIES.—No serious blight has occurred of late years in the Santál Parganás, nor is there any tradition that the crops have ever been seriously injured by such a calamity. Owing to the completeness of the natural drainage of the District, floods are almost impossible over a large area. Narrow stretches of land in the valleys of the Ajai, Jaintí, and Páthro Rivers, and considerable portions of the alluvial country lying between the Ganges and the Rájmahál Hills, are liable to inundation when the rivers are swollen by sudden rain. But in the former tract of country the floods subside after a few days, leaving the crops uninjured; while in the alluvial country any damage done to the lowland crops is compensated by the additional fertility of the high lands. In 1869, for instance, the *áus*, or autumn rice of the low *diárá* lands, was swamped and almost entirely destroyed; but the loss is reported to have been more than replaced by the yield of the rice crop which the cultivators were enabled to grow on the high lands.

FAMINES.—The following account of the scarcity of 1873-74 in the Santál Parganás, as compared with the famine of 1865-66, is quoted from Mr A. P. Macdonnell's Report on the Food Grain Supply of Bengal and Behar. "The food grain staples of the District of the Santál Parganás are rice, which forms eleven-sixteenths of the total food supply, *janerá*, which forms three-sixteenths, and millet and pulses, which compose the remaining one-eighth. The *janirá*, millet, and pulse crops are less sensitive to abnormal variations of weather than rice, and consequently we find that in 1873 those crops yielded three-fourths—rather more than less—of an average out-turn. It will, however, be remembered that taken together they form less than one-third of the District food supply. The rice crop, which is the main food staple, suffered much more, but it is no easy matter to determine the exact extent to which it did suffer. This is somewhat owing to the peculiar nature of the

cultivation in the Santál Parganás. Many varieties of rice suitable to the varying character of the soil are grown, one variety ripening earlier than another. Consequently the rice harvest goes on from early autumn till mid-winter; and drought has a more injurious effect on the out-turn of one species of rice than on that of another. The result, however, of careful and repeated examinations shows that the out-turn was worst in the flat rice-producing lands of Rájmahál, where also the rainfall was most deficient; here only one-fourth of an average crop, or *less than half the out-turn in* 1865, was harvested. In the Deoghar Sub-District half an average crop was saved, while in Dumká the out-turn was nine-sixteenths of the average. Finally, the Deputy Commissioner, summing up the results of his enquiries and extensive personal observations, states that 'roughly, in one-eighth of the District there had been three-eighths of an average crop; in one-eighth of the District there had been seven-eighths of an average crop; while in the remaining three-fourths of the District there had been nine-sixteenths of an average crop.' It may therefore be accepted as a fair statement of the result of the *bhadaí* and winter crops in the Santál Parganás in 1873, that the former was three-fourths, and the latter one-half, of an average crop all over the District. The *bhadaí* crop in this District in 1865 was, according to Mr Cockerell, 'not generally below the average'; and, according to the same authority, the 'late rice crop, which is the mainstay of the people (as their credit with the *mahájans* depends upon it) failed to an extent varying from a half to three-quarters of the average produce of ordinary seasons.' The failure, therefore, in both crops taken together, did not differ materially in 1873 from the state of things in 1865.

"Mr Cockerell, in his Report on the famine of 1866 in Behar, notices, in speaking of the Santál Parganás, 'the high level of prices which obtained in other Districts, and which induced an extraordinary exportation' of the produce of the *bhadaí* crop in the end of 1865. I have here to notice the occurrence of a similar extraordinary exportation of the produce of the *bhadaí* crop in the end of 1873. In October and November this exportation was 'very general and heavy;' and even in February 1874 it is recorded that 'export of *janirá* (the chief *bhadaí* food produced) continues.' The precise effect of this exportation in depleting the already short stores of grain in the District cannot, of course, be ascertained; but that it had a sensibly injurious effect on this District (no matter how bene-

ficial it may have been to others) can no more be doubted than that the adverse circumstances of 1874 would have, had not timely remedial measures been taken, reduced the District to as pitiable a condition as that from which it emerged in 1866, only after great suffering and some mortality. The following tables give the prices of the various kinds of food grain in 1874, as compared with the prices for certain months of 1866 recorded by Mr Cockerell. The comparison will show that the short harvest of 1873 was reflected in a price current dearer during the first quarter of 1874 than that of the corresponding period of 1866. It was the action of Government which steadied the market in April 1874. Had no action been taken, it is manifest that, if in 1866 the price of rice rose to 6½ *sers* for the rupee, in 1874 the rise would have been as pronounced.

STATEMENT SHOWING THE PRICES CURRENT IN THE SANTÁL PARGANÁS IN 1874 (ESTIMATED IN SERS PER RUPEE).

Kind of Grain.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
	sers.	*sers*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*	*sers.*
Common rice, .	13·5	12·5	11	11·5	10·4	10·5	11·5	10·8	10	10·6	12 5	20
Indian corn, . .	20	16·5	16	16	14·1	13	12·2	12	34·7	33	32	35
Wheat, . . .	11	11	11·8	12·5	11	11·1	10·1	11	11·8	12·7	12	14
Millet, ...	22·5	17·7	17	18	15	14	16·5	23·5	29·2	22·8	21·2	32

STATEMENT OF PRICES CURRENT IN THE SANTÁL PARGANÁS IN 1866. EXTRACTED FROM MR COCKERELL'S REPORT (ESTIMATED IN SERS PER RUPEE).

	January.	February.	March.	April.	Remarks.
	sers.	*sers.*	*sers.*	*sers.*	
Rice, ...	16	13	13	11	In July the price of common rice was 7½ *sers*, and in August 6½ *sers* for the rupee.
Indian corn, . .	20	14	14	11	
Pulses, ...	18	16	16	14	

"As in 1866, so also in 1874, the assistance derived from the spring crops throughout the Santál Parganás was inappreciable. In December, when the crop had been sown, and had already given promise of what it would ultimately prove to be, it was reported that 'less than a quarter of the usual *rabí* area had been sown;' that the 'only *rabí* food-grains, wheat and barley, were quite below figures;' that 'the other *rabí* products were very bad, certainly not above two *ánnás*,' that is, one-eighth of the average. Subsequent reports, though more hopeful, were always qualified by a statement that, although the *rabí* was improving, 'there was very little of it;' and those subsequent more hopeful statements must be always read with the qualification that not one-fourth of the usual area had been sown. It may be fairly assumed that the aid in food-grain given to the District by the *rabí* of 1874 was of no material account. What nature denied to agricultural skill and industry, she to some extent granted unsolicited. The *mahuá* tree, which studs the Santál hills and uplands, yielded a bounteous crop of edible blossoms and seeds; the mango fruit, though less abundant last year in Santália than in more northern regions, was still plentiful, and brought a sensible addition to the food-supply of a simple people who live much on wild fruits and herbs. Abundant crops of wild fruit seem to be invariable concomitants of famine years; but they are not always beneficent concomitants. In 1866 the people in this District, as elsewhere in Behar, were forced by want to use the fruit while still unripe. The numbers of those who during the famine of 1866 died from cholera induced by eating unripe fruit are counted by thousands. Last year (1874) there was no outbreak of sickness; and the fact that, in the worst tracts, the mango fruit was allowed to ripen before being plucked, is at once a proof of the efficacy of the relief afforded, and some explanation of the absence of disease.

"In the early portion of 1874, the local authorities in the Santál Parganás were more alarmed for the safety of the flat rice-producing country, than for the hilly portions inhabited by Santáls, or yet than for the rolling country stretching to the south-west. In April the Deputy Commissioner reported that he considered this rolling country out of danger; and acting on his belief, he seems to have concentrated his attention elsewhere where he deemed it more needed. Left to itself, the south and south-western portions got along till the middle of May, and then there was a collapse; the belief that it was out of danger was over-sanguine. Prospects 'be-

came a good deal worse than anywhere else in the District.' The Deputy Commissioner ascertained that there were 'many people there whose bodies show signs of want of food,' in other words, that they were in distress; and energetic measures, rewarded with success, had to be at once adopted to retrieve lost ground."

FAMINE WARNINGS.—In the Sub-District of Rájmahál, the Assistant Commissioner reported in 1870, that during the famine of 1865 to 1867, the maximum price of rice was 6 or 7 *sers* per rupee, but that the local prices had then (1870) returned to what were considered as their ordinary rates before the famine. The fact of the price of rice rising to 10 or 14 *sers*, paddy to 20 or 25 *sers*, Indian corn to 20 *sers*, and *kurthí* to 12 *sers* per rupee, would tend to indicate that prices were verging on famine rates, and relief operations would become necessary. A labourer's daily income may be reckoned at 3 annas; his household generally consists of himself, his wife, and three children, to feed whom 4 *sers* of rice, ½ *ser* of *dál*, and 2 *chhatáks* of salt, &c., daily, would be required, costing at the above rates 6 annas per diem, or about double the amount of his average daily earning. Should these rates be reached in January or February, shortly after the *áman* or winter rice harvest, the Assistant Commissioner would consider it a warning of famine later in the year. In Rájmahál the *áus* rice harvest is very small, and Indian corn takes its place. The Sub-District chiefly depends on the *áman* crops. In the event of the almost total failure of this harvest, the Indian corn and *áus* crops would enable the people to live for a few months, but not throughout the year, without actual famine. The Assistant Commissioner reported in 1870 that the means at the disposal of the Sub-District were sufficient to avert the extremity of famine by importation from other parts; the only part liable to isolation was the Dáman-i-koh, but railway feeders were then under construction and nearly finished, which would place this tract out of danger. The Assistant Commissioner added that he considered the importation of grain, with construction of roads and other public works, would afford adequate remedial measures during a famine in that Sub-District.

As to Deoghar the Assistant Commissioner stated in 1871, that the highest price of paddy during the famine of 1866 was 12 *sers*, and of rice 6½ *sers* the rupee. The local prices had then (1871), with the exception of one or two articles, fallen to the same rates which prevailed before the famine. When paddy sells at 25 *sers*, and *janirá* at

15 *sers*, the people are reduced to distress, and are unable to purchase or obtain credit from their *mahájans*. In the opinion of the Assistant Commissioner, it would then become necessary to give Government relief. If there be no rain or a very scanty supply in the months of June or July, that should be taken as a warning of famine. The following rates, if reached in January or February, should be considered as a warning of famine later in the year:—Paddy 30 *sers* per rupee, rice 15 *sers* per rupee, Indian corn 20 *sers* per rupee. *Aus* paddy is not generally grown in Deoghar, the staple crops being *áman* rice, Indian corn, and other high-land crops. Were the Indian corn and other early crops to fail, the *áman* crop, if a good one, would be sufficient; but if the *áman* were to fail, the Indian corn and other crops would not enable the people to live through the year without famine. The people are almost entirely dependent on the *áman* crops. The Chord Line of the East Indian Railway was opened on the 1st January 1871, and the Assistant Commissioner states that there is now no risk of isolation in case of a famine. Imported grain can be sent to any portion of the Sub-District from the railway stations.

In Nayá Dumká Sub-District the maximum price of paddy and rice during the famine of 1866-67 was Rs. 4 and Rs. 6, 8 per *maund* respectively. The Assistant Commissioner, in a report dated May 1871, states that, judging from the experience of former years, he should say that the Government would have to institute relief works if the price of rice rose to 10 *sers*, and *janirá* to 15 *sers* per rupee. He would also consider it a warning of impending famine, if there was a partial failure of the Indian corn and a serious failure of the rice crops. In 1868-69 there was cause for alarm, but the Indian corn and rice proved abundant in the following season, and fears were relieved. The Assistant Commissioner reported, that if the rate of rice rose to 15 *sers*, and *janirá* to 20 *sers* per rupee in January, the markets should be carefully watched; the export of *janirá* to Hazáribágh, which at times is very extensive, is apt to upset all calculation. It is believed that the people at the end of 1868 were seriously alarmed, and stopped the exportation of *janirá*, and so averted distress. The Imperial Road leading to Surí on the south, and to Bhágalpur on the north, forms the main artery of the District, but its usefulness is very greatly impaired for want of a few bridges, which have long been proposed, but the construction of which has been delayed.

FOREIGN AND ABSENTEE LANDHOLDERS.—The Deputy Com-

missioner reports that there are four European and four Muhammadan landholders in the Santál Parganás, but no returns are available to show the amount of revenue which each of them pays. The number of absentee landlords in the Sub-District of Deoghar is estimated at five per cent. of the total number of proprietors, but this proportion probably does not apply to the whole of the District.

ROADS.—There is only one metalled road in the Santál Parganás, which is under the management of the Public Works Department, viz.:—(1) the Bhágalpur and Surí road, which, from the 42d to the 95th mile post, 53 miles in all, lies within this District. The following is a list of fourteen minor roads, with their lengths, as furnished from the Deputy-Commissioner's Office. They are partly complete and partly incomplete, and all of them are unmetalled:—(2) Jormundí road, 11 miles in length; (3) Katikund road, 11 miles; (4) Kenduá road, 6 miles; (5) Nallá road, 3 miles; (6) Dumká station roads, 4 miles; (7) road from Pákaur to Hiranpur, 12 miles; (8) road from Bahawá to Barháit, 12 miles; (9) road from Sáhibganj to Baráhát, 31 miles; (10) road from Baris to Pratáppur, 18 miles; (11) road from Pírpaintí to Goddá, 31 miles; (12) road from Deoghar to Jormundí, 26 miles; (13) road from Murárai to Amarpárá, 20 miles; (14) Baijnáth feeder road, 3 miles; and (15) road from Tinpahár to Baris, 11 miles in length. The total length of roads in the Santál Parganás, as given above, amounts to 260 miles. I have no materials to show the annual cost of repairs.

RAILWAYS.—The District of the Santál Parganás is traversed on the east by the Loop Line, and on the west by the Chord Line of the East Indian Railway. The stations of the Loop Line, with their distances, are as follows:—(1) Pákaur, distance from Rájgáwan, in Murshidábád District, 6 miles; (2) Bijápur, 9 miles; (3) Bahawá, 7 miles; (4) Tinpahár, 10 miles; (5) Rájmahál, 7 miles; (6) Mahárájpur, 15 miles; and (7) Sáhibganj, 9 miles. On the Chord Line the stations are:—(8) Jámtárá, 9 miles from Maijám; (9) Kharmátár, 11 miles; (10) Madhupur, 15 miles; and (11) Baijnáth, 18 miles. Besides these two main lines of railway, a portion of the branch line connecting Madhupur with the Karharbárí collieries in Hazáribágh District, runs through the Santál Parganás. The only station on this branch line is Jagdíspur, distant 8 miles from Madhupur. Including, therefore, all the lines in the District, the total length of railway in the Santál Parganás is about 130 miles.

MINES AND QUARRIES.—Of the various attempts that have been

made to work coal-mines on a small scale in the Santál Parganás, all have failed in consequence of the inferior quality of the coal, and the mines are now abandoned. No regular quarries are worked, but Messrs Atkinson Brothers of Calcutta collect stone in the Dáman-i-koh and at Udhanálá under leases from Government and the *zamíndárs*, and export it to Calcutta for use as road metal. The lease which this firm hold from Government was recently renewed for five years at the rate of £100 a-year.

Coal-Fields.—The following notice of the Deoghar coal-fields is quoted from Volume VII. of the *Memoirs of the Geological Survey of India*:—"The opening up of the country north of Ránígánj by the Chord Line of the East Indian Railway, has brought into some prominence the outlying coal-measures in the neighbourhood of the Ajai river, situate in the Santál Parganás, and to the east of the Karharbárí coal-field, which lies in Hazáribágh District. The Geological Survey in 1853 first demonstrated the existence of these coal-measures; but owing to the poor prospect of any of the areas yielding coal of such quality as to make them profitable centres of mining enterprise, they were not considered of much importance. The increased facility of communication with Calcutta and the provincial towns afforded by the construction of the line of railway from Sítárámpur to Lakhísarai, suggested the possibility of advantageously working the coal; and, in May 1867, Mr Sandys of Bhágalpur issued a prospectus, in which he explained the position and the quality of the coal, and pointed out the facilities that existed for its transport. The position of the coal-field, he thinks, 'will naturally command the market for coal in the north-western direction, when both Chord and Loop Lines work together;' and he has 'little doubt that in a few years all the coal that can be raised in such a position, whether east or west of the Chord Line, will be in full demand.' With these sanguine views of Mr Sandys we are unable to coincide; an examination of the rocks having proved that, however favourable the position of the outliers, they will never be of much importance, owing to the poor quality of the coal they contain, and the limited area over which it occurs, so that no successful competition with the Karharbárí field, even locally, can be initiated for years to come—in fact, not until the almost total exhaustion of the resources of the latter. The coal which is found at Sháhájori was assayed by Dr Waldie of Baráhanagar, and found to contain 28 to 37 per cent. of ash. I believe it to be an average sample of the coals occurring in the three

outliers, with the possible exception of one in the smaller outlier lying to the east of the Ajai."

MANUFACTURES.—The District of the Santál Parganás is singularly destitute of any local manufactures. Iron is roughly smelted by Kol settlers from Chutiá Nágpur, and is purchased by small dealers for export, as well as by village smiths for local use. Coarse cloth is woven as a domestic manufacture, and bell-metal utensils are made to a small extent. Indigo is also manufactured on a small scale, by European enterprise.

TRADE AND COMMERCE.—The Deputy Commissioner reports that considerable quantities of rice, paddy, Indian corn, oilseeds, cocoons of *tasar* silk, stick-lac, roughly-smelted masses of iron called *bhirs*, small-sized timber suited for beams and railway sleepers, and hill bamboos are exported from the Santál Parganás to the neighbouring Districts of Bhágalpur on the north, Murshidábád and Maldah on the east, Bírbhúm on the south, and Hazáribágh on the west. The chief markets of export are Sáhibganj and Rájmahál on the Loop Line of railway, but several other railway stations, both on the Loop and Chord Lines, take up portions of the District traffic. European piece goods, salt, and brass or bell metal utensils for household use, compose the bulk of the imports. These are distributed from the markets of Nunihát, Dumká, and Kumrábád in the Sub-District of Nayá Dumká; Barháit in the Dáman-i-koh; Rohiní, in Deoghar; and Páthárgámá and Mohagámá in the Sub-District of Goddá, which form the chief centres of the internal trade of the District.

In his Report on Food Grain Supply, already referred to, Mr A. P. Macdonnell has pointed out the peculiar position of the Santál Parganás in regard to the great lines of trade between Bengal and Behar. He observes that "our sole information on the subject of the local food supply is derivable from the returns of river-borne or railway-borne traffic. The trade movements, however, shown in these returns cannot be localised to the Santál Parganás even for stations within its limits; and I doubt much whether they can be localised even to the Bhágalpur Division. Sáhibganj is a great depôt of railway-borne and river-borne trade; but it would be an error to suppose that the supply from, or the demand in, the Santál Parganás has conferred such importance on Sáhibganj. The place is favourably situated on the deep channel of the Ganges, which at all seasons runs close under the town, and con-

tiguous to the railway station. Thus advantageously placed, Sáhibganj has, of late years, attracted to itself the trade which before was localised at Bhágalpur, Pírpaintí, Kahálgáon (Colgong), and other river marts of less note, and it has become the *entrêpot* of some of the import and export trade of Purniah and the adjacent trans-Gangetic regions. Therefore, trade movements registered in the river or railway traffic returns for Sáhibganj have but little bearing on the food supply of the Santál Parganás; and this little is indistinguishable from the trade with other and richer parts. What is true of Sáhibganj is also not inapplicable to those stations of the East Indian Railway which, lying between the river and the Dámani-koh, are shut off from the rolling uplands to the westward. Those stations, doubtless, are centres of export from, and import to, the flat rice-producing tract along the line of rail; but it is very doubtful whether they are supplied from beyond the high lands lying west of them, while it is highly probable that much of the traffic registered in their books appertains to the rich Districts lying immediately across the river. The traffic, however, from or to those stations on the Chord Line which lie within the Santál Parganás may be fairly looked on as appertaining to this District. This traffic is inconsiderable.

"The Santál Parganás in ordinary years neither export nor import food-grain largely. Such exportation as does take place seems to be mostly of *janirá*, or maize, to the neighbouring Districts of Bhágalpur, Monghyr, and Bírbhúm; the importations consist of rice from the latter District. The magnitude of the food-grain trade to or from the District by overland routes has never been measured; it might possibly be found impracticable to register the exportations, but a registration of the traffic on the Surí and Dumká road might give some indication of the extent of the importations from the south. The following statements of river and railway-borne trade have been compiled with special reference to the points noticed in the preceding paragraphs. I believe that the Sáhibganj railway and river trade returns embody some of the Bhágalpur, Purniah, and north Gangetic country traffic. I also believe that the trade returns from the railway stations between the Dáman and the river show some of the Maldah and Dinájpur traffic. I have therefore shown the trade to and from each of these places or sets of places separately. I abstain from hazarding a conjecture as to the portion of the traffic shown in these returns which appertains to the Santál Parganás alone."

Railway Traffic Return for the District of the Santál Parganás in 1872.

	1st Quarter.				2d Quarter.			3d Quarter.			4th Quarter.			
	Food-grains.	Indigo.	Seeds.	Miscel-laneous.	Food-grains.	Seeds.	Miscel-laneous.	Food-grains.	Seeds.	Miscel-laneous.	Food-grains.	Indigo.	Seeds.	Miscel-laneous.
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Sahibganj—														
Imports,	1,107	...	...	20,670	1,760	...	17,069	3,118	...	22,855	1,482	...	...	22,412
Exports,	10,206	894	50,829	58,650	16,137	55,47	36,959	9,526	19,939	20.837	13,526	772	21,590	35,853
Stations on the Loop Line—														
Imports,	63	...	...	28,935	168	...	21,551	135	...	35,681	147	...	...	35,343
Exports,	52,976	395	27,718	31,821	49,785	24,982	44,284	39,580	16,091	23,059	42,624	4087	16,319	16,040
Stations on the Chord Line—														
Imports,	778	...	...	15,639	1,837	...	22,134	2,477	...	14,108	1,308	...	...	13,112
Exports,	25,222	...	...	6,234	12,172	...	7,905	2,847	132	14,989	4,908	...	1,234	10,352

River Traffic Return for the District of the Santál Parganás in 1873.

	Rice.	Other food-grains.	Oil-seeds.	Cotton.	Sugar.	Tobacco.	Salt.	Hides.	Miscel-laneous.
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Nos.	Mds.
Imports,	51,428	21,178	3436	...	234½	113	2154	42	13,748½
Exports,	4,716	3,644	7365	412½	809	314	5088	...	67,585½

* River Traffic.—Since September 1875 a new system of boat registration has been established on all the great water-ways of Bengal,

and the returns are published monthly in the *Statistical Reporter.* The following Tables, which have been compiled from that source, show (Table I.) the exports from the District of the Santál Parganás for the six months ending February 1876; and (Table II.) the imports into the District for the same period:—

STATISTICS OF THE RIVER TRAFFIC OF THE DISTRICT OF THE SANTÁL PARGANÁS FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE I.,—EXPORTS).

Description of Goods.	Sept.	October.	Nov.	Dec.	Jan.	Feb.	Total.
CLASS I.	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*
Coal and Coke	...	...	565	1,040	722	1,775	4,102
Cotton,	...	...	83	352	566	298	1,299
Do. Twist (Native),	...	...	...	...	...	4	4
Do. (European)	...	...	...	5	...	...	5
Red earth,	...	...	...	...	...	4	4
White earth	...	...	...	...	...	2,331	2,331
Indigo,	...	...	...	...	...	3	3
Indigo-seeds,	...	...	...	...	200	...	200
Betel-nuts,	67	47	100	370	82	...	666
Fuel and firewood,	...	245	400	27	610	535	1817
Fruits (dried),	...	...	164	65	82	...	311
Do. (fresh and vegetables),	8	...	...	234	100	753	1,095
Wheat,	26	6	6,453	275	595	...	7,355
Pulses and gram,	495	146	1,087	524	783	6,513	9,548
Rice,	253	275	457	611	2,071	206	3,873
Paddy,	233	37	131	75	1,051	67	1,594
Other cereals,	523	848	2,905	1,549	2,340	382	8,547
Jute,	1	...	...	2	17	...	20
Fibres, manufacturers of,	200	...	1,095	1,664	692	...	3,651
Iron,	10	...	6	46	116	194	372
Copper and brass,	...	..	500	...	50	194	744
Lime and limestone,	2,375	260	990	3,177	2,293	4,445	13,540
Stone,	17,700	...	130,150	124,050	103,325	67,250	442,475
Shell-lac,	...	...	20	...	...	...	20
Stick-lac,	30	16	...	...	...	80	126
Ghí,	...	...	...	2	7	19	28
Linseed,	3	...	528	...	...	...	531
Til-seed,	...	...	...	9	...	...	9
Mustard-seed,	114	2	674	423	475	252	1.940
Castor-oil-seed,	15	...	...	...	10	...	25
Salt,	1,357	167	1,100	923	460	1,022	5.029
Other saline substances,	...	...	200	...	...	184	384
Spices and condiments,	2	6	77	...	143	341	569
Sugar, refined,	117	142	25	182	193	3	662
Do. unrefined,	...	...	8	2	365	269	644
Tobacco,	...	5	...	...	...	88	93
Miscellaneous,	19	760	322	203	954	3,101	5,419
Total,	23,548	2,962	148,040	135,870	118,302	90,313	519,035
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Timber,	...	...	45	...	...	...	45
Bamboos,	1,145	492	706	602	102	660	3,707
Cocoa-nuts,	2,620	50	...	...	...	...	2,670
Bricks and tiles,	...	...	...	1.000	...	500	1,500
Miscellaneous,	3,248	459	190	33 5	214	1,265	5,711
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Woollen manufactures,	...	...	...	...	...	5,000	5,000
Cotton(European)manufactures	595	2,975	7.468	34.084	84,975	25,550	155,647
Cotton (native) manufactures	...	15	150	110	...	2,460	2,735
Miscellaneous (native) goods,	64	...	...	...	6,215	650	6,929
Do. (European) do.	...	...	...	60	...	850	910
Total,	659	2,990	7,618	34,2 54	91,190	43,510	171,221

STATISTICS OF THE RIVER TRAFFIC OF THE DISTRICT OF THE SANTÁL PARGANÁS FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE II.—IMPORTS).

Description of Goods.	September.	October.	November.	December.	January.	February.	TOTAL.
CLASS I.	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*
Coal and coke,	4,850	100	...	200	...	...	5,150
Cotton,	...	...	130	800	483	133	1,546
Do., twist (native),	...	38	...	...	...	...	38
Chemicals and medicines,	...	9	...	...	...	...	9
Intoxicating drugs,	...	...	29	...	...	...	29
Lac-dye,	...	...	...	...	...	100	100
Indigo,	23	...	...	459	...	...	482
Indigo seeds,	600	...	...	...	3,616	...	4,216
Betel-nuts,	72	...	1	3	9	...	85
Fuel and firewood,	230	340	...	40	...	350	960
Fruits, dried,	...	...	...	...	...	3	3
Do. fresh, and vegetables,	1	695	172	435	1,269	2,460	5,032
Wheat,	7,043	5,498	2,678	2,524	1,936	366	20,045
Pulses and gram,	2,611	1,670	1,731	457	1,483	7,167	15,119
Rice,	3,661	1,376	35,552	2 150	2,972	697	14,408
Paddy,	516	73	128	306	16	87	1,126
Other cereals,	713	323	1,035	398	15	125	2,519
Jute and other raw fibres,	76	101	42	85	397	...	611
Fibres, manufactures of,	...	...	1,477	2,410	1,136	664	5,687
Hides,	1,070	1,030	1,795	3,822	3,140	3,224	14,081
Horns,	35	36	137	236	53	44	541
Iron and its manufactures,	5	...	...	...	...	15	20
Copper and brass,	...	...	15	80	78	10	18
Lime and limestone,	...	...	50	5	10	106	171
Stone,	25	3,500	...	...	...	...	3,525
Stick-lac,	...	...	...	33	...	...	33
Ghi,	29	57	1	11	9	55	162
Oil,	...	...	18	15	5	...	38
Linseed,	1,306	798	2,611	5,877	4,180	175	14,947
Til-seed,	...	...	...	...	...	16	16
Mustard-seed,	8,896	11,222	32,343	34,455	19,998	10,547	108,458
Castor-oil seed,	572	40	45	329	...	...	986
Salt,	24	162	225	400	...	...	811
Saltpetre,	...	...	600	...	...	...	600
Other saline substances,	..	30	...	298	...	528	856
Spices and condiments,	616	163	86	434	81	1,688	3,068
Sugar refined,	850	295	10	...	78	...	1,235
Sugar unrefined,	1,445	295	1,725	193	1,295	2,595	7,548
Tobacco,	1,734	950	262	1,963	1,164	259	6,332
Miscellaneous,	610	...	3,747	2,148	1,579	1,391	9,475
Total,	37,613	28,801	54,647	60,476	35,907	32,805	250,249
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Birds,	...	...	...	...	150	116	266
Timber,	304	...	45	...	...	141	490
Bamboos,	...	...	20	...	...	...	20
Cocoanuts,	500	...	..	...	...	...	500
Gunny-bags,	...	650	..	...	...	...	650
Canes,	...	...	...	...	...	1,200	1,200
Hay and straw (in bundles),	...	200,000	...	...	31,500	...	231,500
Miscellaneous,	218	150	632	2,225	2,204	...	5,429
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Woollen manufactures,	...	...	880	...	...		880
Cotton (European) do.,	100	...	500	...	...	15,200	15,800
Cotton (Native), do,	1,137	1,345	100	2,000	1,330		5,912
Miscellaneous (Native) goods,	132	2,174	75	90	5,900	1 8 6	22,157
Do. (European), do.	...	...	...	...	...	400	4,400
Total,	1,369	3,519	1,555	2,090	7,230	33,386	49,149

From these tables it appears that the total of the exports during the six months in Class I. (articles registered by weight only), amounted to 519,035 *maunds* or 19,000 tons, towards which the one item of stone contributed as much as 85 per cent.; the next largest figures are lime and limestone, 2 per cent.; pulses and gram, nearly 2 per cent., mostly despatched in the month of February; and 'other cereals,' considerably more than 1 per cent. The total of the imports in the same Class was 250,249 *maunds* or 9161 tons, not quite one-half of the exports; mustard seed formed 43 per cent., chiefly in November and December; wheat, 8 per cent., in a steadily diminishing proportion from September onwards; linseed, rice, and hides, about 5 per cent. each. Class II. (articles registered by number only), contains nothing worthy of note in either table, except an import of 231,500 bundles of hay and straw, chiefly in the month of October. Under Class III. (articles registered by value only), the total of the exports reached Rs. 171,221 (£17,122, 2s.), of which European cotton manufactures formed 91 per cent.; while the total of imports amounted to Rs. 49,149 (£4914, 18s.), or less than one-third of the exports. Towards the imports, miscellaneous native goods contributed 45 per cent.; and European cotton goods, 32 per cent., almost entirely in the month of February.

The river trade of the Santál Parganás is almost monopolised by the single mart of Sáhibganj, which is also a registration station. The favourable position of this place, both on the Ganges and on the Loop-Line of the East Indian Railway, has enabled it to become the emporium of trade for the neighbouring Districts. It receives the agricultural produce, chiefly of Purniah and Upper Maldah, and forwards it by rail to Calcutta; and on the other hand, it forms a local centre for the distribution of Manchester piece-goods and salt, which have, of course, come by rail from the south. The trade of Rájmahál, which is of a similar character, though much smaller in amount, would appear to escape registration. The export of stone, amounting to 442,475 *maunds* or 16,197 tons in the six months, may be regarded as almost the sole example of District trade proper. The river traffic in food grains during the six months may be thus summarised. Exports: wheat, 7355 *maunds;* pulses and gram, 9548; rice, 3873; paddy, 1594; other cereals, 8547; total exports, 30,917 *maunds.* Imports: wheat, 20,045 *maunds;* pulses and gram, 15,119; rice, 14,408; paddy, 1126; other cereals, 2519; total imports, 53,217 *maunds.* Excess of

imports over exports, 22,300 *maunds* or 816 tons. These figures by no means indicate the balance of the District trade, but merely that the neighbouring Districts despatched their surplus wheat, pulses, &c., by river to Sáhibganj, to be thence forwarded by rail. The details given in the *Statistical Reporter* for the three months, December 1875 to February 1876, analyse the river-trade of Sáhibganj in cotton European manufactures, which absolutely covers the trade of the entire District, as follows:—Total export, Rs. 148,609; of which Rs. 83,984 or 56 per cent. can be traced to Purniah District; Rs. 24,800 or 16 per cent. to Bhágalpur; and Rs. 9500 to Maldah, chiefly received at the mart of Háyatpur. The imports by river in the same three months were limited to Rs. 15,200, which represents a return from the mart of Kárágolá in Purniah, apparently due to over-trading.

RAILWAY TRAFFIC STATISTICS.—The *Statistical Reporter* also publishes monthly statements, showing the quantities imported at each station on the East Indian Railway of the two staples of up-traffic, salt and piece-goods. The following are the figures for the District of the Santál Parganás during the three months, January to March 1876. Imports of salt: Giridí (in Hazáribágh District), 6932 *maunds*; Sáhibganj, 6930; Murárai (in Murshidábád District), 3603; Baijnáth, 3133; Madhupur, 2255; Bahawá, 1747; Pákaur, 1338; Rájmahál, 1208; Kharmátár, 1064; Rájgáwan (in Murshidábád District), 223; total, 27,433 *maunds*, or 1004 tons, valued at £13,716, 10s., against only 811 *maunds* or 29 tons imported by river during the whole six months, September 1875 to February 1876. The exports by river during those same six months had been 5029 *maunds* or 184 tons. Imports of piece-goods by rail: Rájmahál, 3776 *maunds*; Sáhibganj, 1278; Pákaur, 497; Giridí (in Hazáribágh), 350; Murárai (in Murshidábád), 294; Baijnáth, 215; Madhupur, 193; Bahawá, 177; Maheshmunda (in Hazáribágh), 10; total, 7626 *maunds* or 288 tons. These figures cannot be compared with the registered river-traffic, as in the latter case only the value, and not the weight, of the piece-goods is returned.

CAPITAL AND INTEREST.—In small transactions where the borrower pawns some article, such as ornaments or household vessels, equal in value to the sum borrowed, the ordinary rate of interest varies from 25 to 32½ per cent. But the advance given to the borrower in the first instance never exceeds two-thirds of the value of the article pledged, which, in the event of failure to pay both principal and in-

terest within a stipulated period, becomes the property of the lender. In large transactions, where a mortgage is given upon moveable property, the current rate is reported by the Deputy Commissioner to range from 12½ to 25 per cent. per annum, and a similar rate is said to rule in large transactions where a mortgage is given on houses or lands. Loans to cultivators are often contracted on a kind of usufructuary mortgage known as *sud-band-haki*. By this the *rayat* makes over to his creditor, in lieu of interest, a portion of his land to be cultivated or leased out by him until the principal is paid, when the land reverts to its original tenant. A somewhat similar form of mortgage, known as *ját*, is resorted to by landlords, who assign to their creditors the rents receivable from certain specified lands, a proviso being added that if the *rayats* abscond, the original creditor is still liable to the debt. Assignments of land under *sud-band-haki* and *ját* mortgage are often made to cover the principal as well as the interest. In such cases the debtor will sometimes reserve to himself the right of paying off the debt and releasing the land.

Petty grain advances to cultivators bear 50 per cent., if the grain is borrowed for household consumption; but loans of seed grain are charged cent. per cent. For loans of money on personal security the rates differ, and they sometimes run as high as 75 per cent. Cash loans on the security of the cultivators are frequently contracted on the conditions that the crop, when reaped, shall be sold to the *mahájan* at 2 *sers* per rupee cheaper than the lowest price of the season; and that the principal, with interest at the rate of 25 per cent., shall be deducted from the price so paid.

INCOME OF THE DISTRICT.—The net amount of income tax actually realised in the Santál Parganás in 1870-71 amounted to Rs. 44,876 (£4487, 12s.), at the rate of 3⅛ per cent. on all incomes above Rs. 500 (£50) per annum. In the following year, 1871-72, the rate of the tax was reduced to 1¼ per cent., and the minimum of incomes liable to assessment raised to Rs. 750 (£75) per annum. The net amount of income tax realized in that year was Rs. 10,708 (£1070, 16s.)

ADMINISTRATIVE HISTORY.—The administrative history of the Santál Parganás is the history of the gradual withdrawal of the territory now comprised in the District from the operation of the general Regulations—that withdrawal being throughout dictated by a regard for the peculiar national character of the two races of Santáls and Paháriás. This policy was, in the first instance, set on foot by Mr

Augustus Cleveland, in the rules which he proposed for the management of the Paháriás between 1780 and 1784. These rules, which have been described at length in a foregoing portion of the Account, were incorporated in Regulation I. of 1796, so that Cleveland has a fair claim to be considered the founder of the Non-Regulation system. It followed naturally, however, from confirming the Paháriás in possession of the hills, that disputes arose between them and the *zamíndárs* as to the right of grazing cattle and cutting timber along the lower slopes. Accordingly, in the year 1832, Mr John Petty Ward, of the Civil Service, assisted by Captain Tanner as Surveyor, was deputed to demarcate with solid masonry pillars the present area of the Dáman-i-koh, or "skirts of the hills." The enormous stimulus given to Santál immigration by the permission to Santáls to settle in the valleys and lower slopes of the Dáman, is well known. It would seem that the natural consequence of that immigration should have been the admission of the Santáls to the privileges of Regulation I. of 1827, which the Paháriás already enjoyed. But this measure, although more than once proposed, was not approved by the Government, and the next phase which presents itself in the history of the District is the Santál rebellion of 1855-56. An exhaustive account of the Rebellion, and the manner of its suppression, and of the subsequent measures adopted by Government to redress the real complaints of the Santáls, is given in the *Annals of Rural Bengal*.

BALANCE-SHEET OF THE SANTÁL PARGANÁS FOR THE YEAR 1870-71.

	Revenue.			Expenditure.		
	£	s.	d.	£	s.	d.
Land Revenue,	11,153	15	0	3,309	10	3
Law and Justice,	914	5	8	2,808	14	10
Excise,	10,707	10	0	1,054	18	0
Stamps,	3,537	9	3	86	17	7
Income-Tax,	4,148	18	5	202	14	10
Post-Office,	582	7	9	...		
Police,	4,262	8	6	4,074	18	6
Education,	1,063	5	9	1,063	5	9
Amalgamated District Road Fund,	1,279	0	0	1,207	1	8
Zamíndárí dák,	254	19	11	200	12	10
Pound Fund,	619	11	9	192	8	11
Fund for the Improvement of Government Estate,	270	12	10	130	9	2
Staging Bungalow Fund,	80	1	0	59	12	11
Ferry Fund,	27	12	0	...		
Total,	38,901	17	10	14,391	5	3

REVENUE AND EXPENDITURE.—The preceding statement, taken from the balance-sheet of the District, exhibits the Revenue and Expenditure of the Santál Parganás in 1870-71, the only year for which detailed returns are available. In 1860-61, the total revenue amounted to £22,680, 18s., and the expenditure to £16,845, 10s. It appears, therefore, that there has been a considerable increase in the District revenue, and a trifling decrease in the expenditure, although, for the reason given above, it is impossible to trace with precision the causes to which these changes are due.

PROTECTION TO PERSON AND PROPERTY.—There appears to have been no increase in this head of late years. In 1860-61, there were ten Magisterial, Civil, and Revenue Courts in the District; and after ten years, in 1870-71, the same number of Courts is returned. I am unable to give the number of covenanted European officers at work in the District for either year.

RENT SUITS.—The number of rent cases instituted under the provisions of Act X. of 1859—the Rent Law of Bengal—are returned by the Deputy Commissioner as follow:—In 1861-62, 688 original suits, with 170 miscellaneous applications; in 1862-63, 1652 original suits, and 444 miscellaneous applications; in 1866-67, 1745 original suits, and 992 miscellaneous applications; and in 1868-69, 1395 original suits, and 747 miscellaneous applications.

POLICE.—For police purposes, the District is divided into seven Police Circles (*thánás*), as follows:—(1) In the Nayá Dumká, or Headquarters Sub-District—Nayá Dumká. (2) In the Rájmahál Sub-District—Rájmahál and Pákaur. (3) In the Deoghar Sub-District—Deoghar, Koron, and Jámtárá. (4) In the Goddá Sub-District—Goddá. The machinery for protecting person and property in the Santál Parganás consists of the Regular or District Police, the Village Watch or rural force, and a Municipal Police for municipalities.

In 1872, the strength of the Regular Police was as follows. The figures are taken from the Bengal Police Report for 1872:—One European Officer, Assistant-Superintendent of Police, on a salary of Rs. 3600 (£360 a year); 1 subordinate officer on a salary of upwards of Rs. 1200 (£120) per annum, and 37 officers on less than Rs. 1200 (£120) a year—maintained at a total cost of Rs. 12,240 (£1224), or an average pay for each subordinate officer of Rs. 322, 1, 8 (£32, 4s. 2d.) a year; 260 foot constables maintained at a total annual cost of Rs. 20,472 (£2047, 4s.), or an

average pay of Rs. 78, 11, 9 (£7, 17s. 6d.) for each man. The other expenses connected with the District Police are—a sum of Rs. 1242 (£124, 4s.) per annum allowed for travelling charges of the Assistant Superintendent; Rs. 1518 (£151, 16s.) for pay and travelling allowances of his establishment; and Rs. 4260 (£426) for contingencies; bringing up the total cost of the Regular Police of the Santál Parganás to Rs. 43,332 (£4333, 4s.) per annum. The Census Report of 1872 returns the area of the District at 5488 square miles, and the population at 1,259,287. According to these figures, the average strength of the Regular Police force is one man to every 18·35 square miles of area, or one man to every 4211 of the population. The cost of maintenance is equal to Rs. 7, 14, 4, or 15s. 9½d. per square mile, or 6⅝ pies, or about ¾d. per head of the population.

The municipal police maintained in the towns and large villages consisted in 1872 of 1 officer and 10 men, kept up at a cost of Rs 802 (£80, 4s.), defrayed by means of rates levied from the householders and shopkeepers carrying on business within municipal limits.

The rural police, or *chaukídárs*, for the watch and ward of the villages in the interior of the District, consisted in 1872 of 1326 men, maintained by rent-free grants of land and contributions from the villagers at an estimated cost, from the latter source, of Rs. 4776 per annum (£477, 12s.), or an average annual pay in money of Rs. 3, 9, 8 (7s. 2½d.) for each man. Each village watchman has, on the average, 173 houses under his charge.

Including the regular police, the municipal police, and the village watch, the machinery for protecting person and property in the Santál Parganás consisted in 1872 of a total force of 1636 officers and men, equal, according to the Census returns of the area and population of the District in 1872, to an average of one man to every 3·35 square miles as compared with the area, or one man to every 770 of the population, maintained at an estimated aggregate cost of Rs. 48,910 (£4891), equal to a charge of Rs. 8, 14, 7 (17s. 10d.) per square mile, and 7½ *pies*, or nearly one penny per head of the population.

RURAL POLICE.—One of the first administrative reforms which followed on the suppression of the Santál rebellion in 1856, was the entire abolition of the regular police in the newly-formed District of the Santál Parganás, and the introduction of what was known as the "no police system." The leading principle of this system was to dispense with all native subordinates, whether police, *sazáwals*, or

muharrirs, and to bring the village headmen as rural representatives of the people into direct communication with the European executive officers. This object was attained by making it the duty of the headmen to report all crime through the village watchman to the District officers, who were to record the statements of the *chaukídárs* with their own hand in English, and take action upon them through the village headmen. In all serious crimes the District officer was expected to go to the spot himself, while in ordinary cases the parties' witnesses were sent up by the headman. This system is said to be peculiarly well adapted to the Santál Parganás, and is preferred by the aboriginal races to that of regular police. Cases of concealment of real crime are extremely rare; but it will appear from the following paragraph that the village police are deficient in detecting crime, and distinguishing cognisable from non-cognisable offences. Since the formation of the District in 1856, the regular police have been introduced into the Sub-District of Deoghar, and one sub-inspector, with a small number of constables, has been attached to each of the three other Sub-Districts to perform court duties. The sub-inspectors are occasionally sent out to enquire into cases, but, as a rule, the main work of investigation is done by the Assistant-Commissioners themselves.

CRIMINAL STATISTICS.—During the year 1872 the police conducted 3021 "cognisable" cases, the percentage of final convictions to men brought to trial being 56·9 per cent.; and 2813 "non-cognisable" cases, the proportion of final convictions to prisoners brought to trial being 39·0 per cent. The total number of both cognisable and non-cognisable cases in 1872 was 5834, the percentage of final convictions to prisoners brought to trial being 46·2 per cent.

In a wild and jungle-clad country like the Santál Parganás, where the villages are sparse and plunder is easily secreted, it might be expected that the difficulty of tracing the offenders would render gang-robbery or *dákáití* a crime of peculiarly frequent occurrence. In 1872, however, only eight cases appear in the returns, one of which was declared to be false by the Magistrate; while of the seven committals made to the Sessions Court, conviction was obtained in only one case. Nor is this an exceptional decrease, for the average number of *dákáitís* reported in previous years is returned by the Inspector-General of Police at 10. The solution of the problem appears to be that the people of the Santál Parganás are

too poor to tempt gangs of professional *dákáits* to rob them. Such gangs visit the District at certain seasons from the North-West Provinces and Behar, and a well-organised body of local *dákáits*, mostly Binds and Chamárs, has for some time infested the alluvial strip of country below Sáhibganj. Fifteen murders occurred during the year, in one of which a gang of professional *dákáits* from Gházipur and Sháhábád killed a man who had gone to assist the inmates of the house which was being plundered. The number of murders is large, and is attributed by the Commissioner to the passionate disposition and impulsiveness of the aboriginal population of the District. In the preceding year (1871) the returns show a case of peculiar atrocity. A Santál, called Limbu Mánjhí, having suffered for a long time from a painful illness and found no remedy, decoyed a stranger who was staying in his house to a lonely hillock, and there, with the assistance of three others, offered him as a human sacrifice to relieve his own disease. The manner of killing the victim was peculiar. He was first gagged and bound with his own cloth, and a small quantity of hair shaved from his head with a razor which Limbu had brought with him. Then a Paháriá, who was one of the party, commenced a *pujá*, with *ghí*, *árwá* rice, and *sindur*, while the three Santáls tied a rope of twisted creeper or *chob* round the victim's neck, and fastened it to a branch of a tree. When the *pujá* was over, Limbu unfastened the gag, saying that it was not proper for the man to die with a cloth over his face, and the other two Santáls seized the victim's legs, and thus held him up in a horizontal position, while Limbu struck off his head with two blows of a sword. All the offenders were arrested, the Paháriá was allowed to turn approver, Limbu was capitally punished, and the two others were transported for life. Since the time of the Paháriá raids, cattle theft has been one of the characteristic crimes of the Santál Parganás. Owing to a rise in the price of hides, the offence is said to have become somewhat more frequent of late; and in 1872 no less than 190 true cases occurred in the District, the average of previous years having been 122. It is probable, however, that the increase may be only apparent, arising in great measure from the fact that the people themselves are now more ready to complain of losses which they formerly acquiesced in as inevitable.

Under the class of non-cognisable offences, 243 cases of mischief are returned as against 134, the average in previous years. The bulk of these cases however were connected with disputes regarding land

and charges of ploughing up crops, of which a large proportion were found to be untrue. Offences relating to marriage are shown as 50, the previous average having been 14, and charges under these sections are said to be still on the increase. A Santál, as a rule, has a low ideal of female chastity, and sees nothing socially degrading in taking back a wife that has left him, or in resorting to a court for the purpose of compelling her return. On this the Deputy-Commissioner observes that the Santáls are becoming litigious, and apply to the courts on the most trifling occasions. The commonest type of case is when a girl leaves her husband on account of some alleged ill-treatment, and returns to her father's house. Her husband, if unable to induce her to return, brings a complaint in court that his wife's relations have forcibly taken her away with the intention of marrying her to some one else. Such a complaint, moreover, is *primâ facie* plausible, as it is not unusual for the parents of a girl, after having married her to one man, to give her again in marriage to another, in order to receive the marriage-gift or *pan* twice over. Defamation cases are returned at 64 against 40, the average of previous years. As in Chutiá Nágpur, the majority of these charges are instituted by, or on behalf of, women who have been accused of witchcraft. In 1872, a number of cases were brought by Santál women for maintenance of themselves and their children. But many of these cases appear to be amicably arranged, and they arise for the most part from the practice, not uncommon among well-to-do Santáls, of taking two wives. Domestic quarrels follow, and one of the wives brings a case in court for maintenance. The husband, however, generally prefers arranging the matter with his wife to paying her a monthly allowance.

As regards the prevention and detection of crime, the regular police in the Sub-District of Deoghar are said to have done their work satisfactorily. Attempts were made during the year to enhance the efficiency of the village officials who form the sole police force of Rájmahál, Goddá, and Nayá Dumká. The *chaukídárs* or watchmen were supervised more narrowly, and it is believed that but little crime now remains unreported. But in the detection of burglaries and thefts the village police are still backward, owing, it is said, to their reluctance to follow up criminals beyond the limits of their own jurisdiction, and to the confusion which ensues when the *mánjhís* of several distinct villages are called upon to trace out a crime in concert. To assist them in this branch

of their work, and to give them confidence in cases where several villages are concerned, it is proposed to station a few well-trained constables of the regular police at selected points in these Sub-Districts. Taking the District as a whole, however, it deserves remark that the results arrived at by the police of the Santál Parganás contrast favourably with those recorded for the neighbouring Districts of Bhágalpur and Purniah.

JAIL STATISTICS.—In 1870, there were two jails in the Santál Parganás, viz., the Nayá Dumká jail at the Civil Station, and the Rájmahál jail; and four small Subdivisional lock-ups, at Pákaur, Deoghar, Nallá, and Goddá. The following are the statistics of the jail population of the District for the years 1870 and 1872. No figures are available for earlier years.

In 1870, the daily average number of criminal, under-trial, and civil prisoners in the Nayá Dumká Jail, including the lock-ups of Pákaur, Deoghar, Nallá, and Goddá, amounted to 108; the number admitted during the year being, direct, 852, and by transfer, 16; total, 868. The discharges from all causes were as follow:—Transferred, 188; released, 686; escaped, 10; died, 2; executed, 1; total, 887. In 1872, the jail returns show a daily average of 63·86 prisoners at Nayá Dumká; total number of prisoners admitted during the year, 949. The discharges were —Transferred, 350; released, 643; escaped, 4; died, 1; executed, 2; total, 1000. The following was the population of the Rájmahál jail at the same periods. In 1870, it contained a daily average of 154 prisoners; the number admitted during the year being, direct 243, and by transfer 158; total 401. The discharges were as under—Transferred, 131; released, 267; escaped, 1; died, 15; total, 414. In 1872, the daily average number of prisoners was 118; the number admitted during the year being 404. The discharges were—Transferred, 150; released, 294; escaped, 2; died, 5; executed, 3; total, 454.

In the sanitary condition of the Nayá Dumká Jail there has been no marked change in the two specified years. In 1870, the percentage of admissions into hospital amounted to 65·74, and the deaths to 2, or 1·85 per cent. of the average jail population. In 1872, the ratio of prisoners admitted into hospital amounted to 191·90 per cent., while the deaths numbered only 2, or ·65 per cent. of the mean jail population. The Inspector General remarks in his Report for the latter year, that "the place is very healthy." The

sanitary condition of the Rájmahál Jail is not equally good. In 1870, the proportion of admissions into hospital was 68·83 per cent., the number of deaths being as high as 15, or 9·74 per cent. of the average jail population. In 1872, the ratio of prisoners admitted into hospital amounted to 79·74, and the deaths were 5, or ·67 per cent. of the mean jail population.

COST OF JAIL MAINTENANCE.—The average cost of maintenance per prisoner in the Nayá Dumká Jail and lock-ups, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the cost of the prison police guard, is returned as follows:—In 1870, it was Rs. 45, 14, 8. (£4, 11s. 10d.) per head; and the cost of the jail police guard for the same year amounted to an average of Rs. 27, 12, 5 (£2, 15s. 6d.) per head, making a gross cost to Government of Rs. 73, 11, 1 (£7, 7s. 4d.) per head. In 1872, it was Rs. 60, 7 (£6, os. 10d.) and the cost of the jail police guard amounted to an average of Rs. 37, 9 (£3, 15s. 2d.), making a gross cost to Government of Rs. 98 (£9, 16s.) per head. The average cost of maintenance per prisoner in the Rájmahál jail, including all charges except the cost of maintenance of the jail police guard, is returned as under:—In 1870, it was Rs. 46, 7, 1 (£4, 12s. 10d.) per prisoner, and the cost of the jail police guard Rs. 12, 8, 11 (£1, 5s. 2d.), making a gross cost to Government of Rs. 59 (£5, 18s.) per head. In 1872 it was Rs. 50, 4, 4 (£5, os. 6d.) per head; and the separate cost of the police guard amounted to an average of Rs. 14, 5, 6 (£1, 8s. 8d.), making a gross charge to Government of Rs. 64, 9, 10 (£6, 9s. 2d.) per prisoner. The Inspector-General of Jails, in his report for 1870, returns the total cost of the Nayá Dumká and Rajmahál jails and lock-ups, including police guard, at Rs. 17,475, 2, 3 (£1747, 10s. 3d.). Excluding cost of police guard, which is included in the general police budget of the District, the cost of the jail amounted to Rs. 12,539, 15, 3 (£1253, 19s. 10d.). In 1872 the cost of the jails, including police guard, amounted to Rs. 18,228, 6, 1 (£1822, 16s. 9d.); and excluding police guard, to Rs. 12,452, 11, 6 (£1245, 5s. 5d.).

JAIL MANUFACTURES have been carried on at the Nayá Dumká jail since 1862. In 1870 the total credits arising from sales of jail manufactures, amounted to Rs. 161, 5, 8 (£16, 2s. 8d.); the debits, including value of manufactured articles and raw material in store at the end of 1869, purchase of plant and machinery, and all other

charges incurred in 1870, amounted to Rs. 6, 7 (12s. 10d.); excess of credits over debits, Rs. 154, 14, 8 (£15, 9s. 10d.); average earnings by each prisoner employed on manufactures, Rs. 5, 14, 4, (11s. 9d.) In 1872 the total credits arising from jail manufactures amounted to Rs. 72, 11, 1 (£7, 5s. 4d.), and the debits to only Rs. 1, 4, (2s. 6d.); excess of credits over debits, Rs. 71, 7, 1 (£7, 2s. 10d.); average earnings of each prisoner employed on manufactories, Rs. 17, 0, 2 (£1, 14s.). The average number of prisoners employed on prison manufactures in Nayá Dumká jail in 1872 was 4·20;—3·80 in gardening, and ·40 in miscellaneous work.

Manufactures have also been carried on at the Rájmahál jail since 1862. In 1870, the total credits arising from prison labour amounted to Rs. 1108, 13 (£110, 17s. 7d.), and the total debits to Rs. 427, 2, 9 (£42, 14s. 4d.), leaving a profit of Rs. 681, 10, 3 (£68, 3s. 3d.); average earnings of each prisoner employed on manufactures, Rs. 61, 15, 5 (£6, 3s. 11d.) In 1872, the total credits arising from jail manufactures amounted to Rs. 1980, 15, 5 (£198, 1s. 11d.), and the debits to Rs. 971, 7, 3 (£97, 2s. 11d.); excess of credits over debits, Rs. 1009, 8, 3 (£100, 19s.); average earnings of each prisoner employed on manufactures, Rs. 75, 3, 7 (£7, 10s. 5d.). The average number of prisoners employed on prison manufactures in the Rájmahál jail in 1872 was 13·42;—5·60 in gardening; manufacturing cloth, ·36; brickmaking, &c., 1·98; bamboo, rattan, and reed work, 1·01; oil pressing, 1·95; flour grinding, ·94; thread spinning, ·08; and 1·50 in miscellaneous work.

EDUCATIONAL STATISTICS.—As compared with Bengal Proper, education has not made very rapid progress in the Santál Parganás. The returns of the Director of Public Instruction shew that up to 1864 there was no Government school in the District. In 1870-71 the number of Government and aided schools amounted to 47; falling again in the following year to 42. In 1872-73, however, the admission of village *patsháláś* to the benefit of the grant-in-aid rules swelled the total to 101. In 1870-71 there were 832 pupils in Government and aided schools; a number which rose to 1169 in 1871-72, notwithstanding the decrease in the number of schools which is noticed above. In 1872-73 the number of pupils amounted to 2206, or nearly double that of the preceding year. Besides these, there were in 1871-72 fifteen private unaided schools, attended by 101 pupils. According to the area of the

District, as returned by the Surveyor-General, and the population, as ascertained by the Census of 1872, there was in 1872-73 one school to every 54·34 square miles, and to every 12,468 of the population; the number of pupils at school being 1 to every 570 of the population. Deducting the aided girls' school, there was one school to every 6297 males, and one scholar to every 286. In 1870-71 the amount of private contributions and fees towards the Government and aided schools in the Santál Parganás amounted to £585, 4s.; in 1871-72, to £1083, os. 8d.; and in 1872-73, to £1269, 7s. 10d. The Government grant for education was raised from £791, 1s. 6d. in 1870-71; to £980, 19s. 10d. in 1871-72; and, again, in 1872-73 to £1224, 7s. 6d. The local population, therefore, in the last mentioned year, defrayed nearly half the charge of the state schools, and the Government the other half. The total cost of education in Government and aided schools in the Santál Parganás in 1872-73 amounted to £2491, 6s. 2d., or an average cost of £1, 2s. 7d. for each pupil. No means exist for ascertaining the amount expended on private education.

The following tables exhibit the Government and aided schools of the Santál Parganás in 1870-71, 1871-72, and 1872-73, the numbers and religion of pupils; and the cost borne by Government as well as that contributed from local sources. The returns of the last two years are given to shew the extension of primary education since 1871, under the stimulus of Sir George Campbell's reforms.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE SANTÁL PARGANÁS FOR 1870-71.

CLASSIFICATION OF SCHOOLS.	Number of Schools.	Number of Pupils.				Expenditure.				Average cost to Government of each pupil.			Average total cost of each pupil.		
		Hindus.	Muhammadans.	Others.	Total.	From Government.	From Local Funds. Fees and Fines.	From Local Funds. Other Local Sources.	Total.						
						£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			£ s. d.		
Government English School,	1	68	1	...	69	261 10 5	43 12 11	...	305 3 4	3 15 9½			4 8 5¼		
Aided Vernacular Schools,	41	6	...	649	655	162 6 6	...	162 6 6	324 13 0	0 4 11½			0 9 11		
Aided Girls' Schools,	2	17	3	10	30	32 12 0	14 9 0	30 3 0	77 4 0	1 1 8¾			2 11 5½		
Training Schools for Boys,	2	2	2	65	69	311 15 5	...	311 15 5	623 10 10	4 10 4¼			9 0 8¾		
Training School for Girl,	1	5	...	4	9	22 17 2	...	22 17 2	45 14 4	2 10 9½			5 1 7		
Total,	47	98	6	728	832	791 1 6	58 1 11	527 2 1	1376 5 6	0 19 0			1 13 1		

Comparative Statement, showing the Progress of Primary Education in the District of the Santál Parganás, for the Years 1871-72, and 1872-73.

Classification of Schools.	Number of Schools.		Number of Pupils.		Receipts. From Government.		From Local Funds. Fees and Fines.		From Local Funds. Other Local Sources.		Total.		Expenditure.	
	1871-72.	1872-73	1871-72.	1872-73	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72	1872-73.	1871-72.	1872-73.
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher Schools—														
Government School	1	1	63	61	226 7 4	231 11 11	63 7 7	65 3 3	...	...	289 14 11	296 15 2	289 14 11	296 15 2
Aided,	1	2	52	143	93 5 5	203 4 2	35 2 0	49 7 3	167 14 3	341 2 3	296 1 8	593 13 8	296 1 8	593 13 8
Total of Higher Schools	2	3	115	204	319 12 9	434 16 1	98 9 7	114 10 6	167 14 3	341 2 3	585 16 7	890 8 10	585 16 7	890 8 10
Middle Schools—														
Government Vernacular	...	2	..	44	...	38 5 9	...	10 2 6	...	3 12 0	...	52 0 3	...	52 0 3
Aided English	3	3	190	156	187 14 9	109 16 6	58 5 3	37 17 3	240 11 3	138 2 0	486 11 3	285 15 9	486 16 3	283 6 7
Total of Middle Schools	3	5	190	200	187 14 9	148 2 3	58 5 3	47 19 9	240 11 3	141 14 0	486 11 3	337 16 0	486 16 3	335 6 10
Primary Schools—														
Aided	32	88	730	1638	143 15 0	261 8 6	...	0 16 0	143 15 0	168 4 9	287 10 0	430 9 3	287 10 0	430 9 3
Unaided	...	15	...	101	...	...	...	...	...	33 12 7	...	33 12 7	...	33 12 7
Total of Primary Schools	32	103	730	1739	143 15 0	261 8 6	...	0 16 0	143 15 0	201 17 4	287 10 0	464 1 10	287 10 0	464 1 10
Aided Normal Schools	3	4	97	155	302 5 4	376 18 7	...	...	334 13 4	451 18 7	636 18 8	828 17 2	628 4 8	828 17 2
Aided Girls' Schools	2	1	37	9	27 12 0	3 2 0	15 4 0	..	24 8 0	3 2 0	67 4 0	6 4 0	67 4 0	6 4 0
Total of Government and Aided Schools	42	101	1169	2206	980 19 10	1224 7 6	171 18 10	163 6 3	911 1 10	1106 1 7	2064 0 6	2493 15 3	2055 11 6	2491 6 2
Total of Unaided Schools	...	15	...	101	...	...	...	...	...	33 12 7	...	33 12 7	...	33 12 7
Grand Total	42	116	1169	2307	...	...	...	...	...	...	...	...	...	...

POSTAL STATISTICS.—A considerable increase has taken place of late years in the use of the post-office by the people. Between 1861-62 and 1870-71, the number of letters received at the post-offices in the District of the Santál Parganás has nearly doubled; the number of newspapers has increased by about sixteen per cent.; and the number of books has more than trebled. The number of letters received has risen from 59,065 in 1861-62, to 100,616 in 1870-71; the total number of letters, newspapers, parcels, and books received, having increased from 67,539 to 112,064 in the same period. On the other hand the number of letters despatched from the District post-offices decreased from 61,703 in 1861-62, to 53,849 in 1865-66; and the total number of letters, newspapers, parcels, and books, from 63,016 in 1861-62, to 54,644 in 1865-66. No statistics are available for the number of letters, &c., despatched in 1870-71. The following table, showing the number of letters, newspapers, &c., received at and despatched from the District post-offices, together with the postal receipts and expenditure for the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished by the Director-General of Post-offices:—

POSTAL STATISTICS OF THE SANTÁL PARGANÁS, FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Private letters	49,549	54,996	41,052	40,864	91,692	Returns not received.
Service letters	9,516	6,707	13,838	12,985	8,924	
Total letters	59,065	61,703	54,890	53,849	100,616	
Newspapers	7,462	838	5,704	446	8,684	
Parcels	605	310	804	262	1,360	
Books	407	165	495	87	1,404	
Total	67,539	63,016	61,893	54,644	112,064	...
Total receipts, exclusive of those from sale of postage stamps	£ 153	s. 8	d. 10	£ 124	s. 11	d. 8	£ 207	s. 19	d. 7
Total expenditure	178	4	0	221	12	0	250	14	0

ADMINISTRATIVE DIVISIONS.—For administrative purposes, the District of the Santál Parganás is divided into the following four Sub-Districts:—(1) Nayá-Dumká, or *sadr* Sub-District; (2) Rájmahál Sub-District; (3) Deoghar Sub-District; and (4) Goddá Sub-District. The population statistics are compiled from Statements 1A. and 1B., Appendix to the Census Report of 1872; the administrative figures are derived from the Special Report furnished by the Deputy Commissioner, and refer to the year 1870-71.

(1) THE NAYÁ-DUMKÁ, or *sadr* Sub-District, with the headquarters of the District at Nayá-Dumká, contains an area of 1474 square miles, with 2602 villages or townships, 50,376 houses, and a total population of 291,263 souls, of whom 140,121, or 48·1 per cent., are Hindus; 6362, or 2·2 per cent., are Muhammadans; 44 Christians; and 144,736, or 49·7 per cent., belong to other religions not separately classified. The proportion of males in the total population is 49·8 per cent.; average number of persons per square mile, 198; average number of villages or townships per square mile, 1·77; average number of persons per village or township, 112; average number of houses per square mile, 34; average number of persons per house, 5·8. This Sub-District consists of the one Police Circle of Nayá-Dumká. In 1870-71, it contained one Magisterial and Revenue Court, a General Police Force of 31 men, and a Village Watch or Rural Police of 530 men. The total separate cost of administration amounted to £1641, 4s. Nayá-Dumká has been the *sadr* or headquarters Sub-District since 1855.

(2) RÁJMAHÁL SUB-DISTRICT, established in 1856, contains a total area of 1343 square miles, 2302 villages or townships, 67,835 houses, and a population of 332,194 souls. Of the total population of the Sub-District, 108,705, or 32·7 per cent., are Hindus; 31,911, or 9·6 per cent., are Muhammadans; 266, or ·1 per cent., are Christians; and 191,312, or 57·6 per cent., belong to other denominations. The proportion of males in the total population is 49·4 per cent. Average density of the population, 247 per square mile; average number of villages or townships, 1·71 per square mile; average number of persons per village, 144; average number of houses per square mile, 51; average number of inmates per house, 4·9. This Sub-District comprises the two Police Circles of Rájmahál and Pákaur. In 1870-71 it contained three Magisterial and Revenue Courts, a General Police Force of 69 men, and a Village Watch of 305 men. The total separate cost of administration amounted to £2765, 4s.

(3) DEOGHAR SUB-DISTRICT, created in 1856, contains a total area of 1734 square miles, 3334 townships or villages, 57,854 houses, and a population of 342,390 souls. Of the total population, 254,149, or 74·3 per cent., are Hindus; 22,684, or 6·6 per cent., are Muhammadans; 73 Christians; and 65,484, or 19·1 per cent., belong to other denominations not separately classified. The proportion of males in the total population is 50·7 per cent.; average density of population, 197 per square mile; average number of villages or townships per square mile, 1·92; average number of inhabitants per village, 103; average number of houses per square mile, 33; average number of inmates per house, 5·9. This Sub-District contains the three Police Circles of Deoghar, Koron, and Jámtárá. In 1870-71 it contained four Magisterial and Revenue Courts, a General Police Force of 172 men, and a Village Watch of 1326 men. The total separate cost of administration amounted to £2073, 8s.

(4) GODDÁ SUB-DISTRICT, established in 1856, contains a total area of 937 square miles, 1634 villages or townships, 54,439 houses, and a population of 293,440 souls. Of the total population, 147,235, or 50·2 per cent., are Hindus; 18,829, or 6·4 per cent., are Muhammadans; 9 Christians; 127,367, or 43·4 per cent., belong to other denominations not separately classified. The proportion of males in the total population is 50·0 per cent. Average density of the population, 313 per square mile; average number of villages or townships, 1·74 per square mile; average number of persons per village, 180; average number of houses per square mile, 58; average number of inmates per house, 5·4. This Sub-District consists of the one Police Circle of Goddá. In 1870-71 it contained one Magisterial and Revenue Court, a General Police Force of 32 men, and a Village Watch of 600 men. The total separate cost of administration amounted to £1585; 2s.

FISCAL DIVISIONS.—The following list of the Fiscal Divisions contained in the Santál Parganás is compiled partly from the Board of Revenue's Parganá Statistics, and partly from Captain Sherwill's Revenue Survey Report of the Districts of Bhágalpur and Bírbhúm. The area, amount of land revenue, and number of estates, are taken from the Board of Revenue's Statistics.

(1) AMBAR contains an area of 92,243 acres, or 144·13 square miles. It comprises 19 estates, 83 villages; pays a Government land revenue of £932, 12s. This *parganá*, lying to the south of Kánkjol,

is bounded on the west by the Rájmahál hills, and on the east by the District of Murshidábád. It is a wild tract of land, more than one-half of the whole area being covered with jungle, ravines, rocks and hills, the latter out-liers of the Rájmahál hills. Towards the eastern boundary the soil is well occupied by rice cultivation, and numerous substantial villages of Bengalís. The principal products of the *parganá* are rice, *janira*, mustard, Indian corn, *khesári*, *sundri* dye, and firewood. The only place of any note in the *parganá* is Pákaur.

(2). BARKOP within the Government *Khás mahál* or Dámán-i-koh; area not returned: 38 estates; Government land revenue, £299, 4s.

(3). CHITÁLIA, a Government estate; area not returned: land revenue, £157, 14s.

(4). DÁMAN-I-KOH, a Government estate; area, 145,708 acres, or 227·67 square miles: 10 estates; land revenue, £1327.

(5). DHAMSÁIN, area not returned: 14 estates; land revenue, £92, 2s.

(6). JAMÍN; a Government estate; area not returned: land revenue, £199, 12s.

(7). JAMNI PARNA PAER; area not returned: 20 estates; land revenue, £193, 4s.

(8). KANJIÁLA BARA, a Government estate; area not returned: land revenue, £456.

(9). KANJIALÁ CHHOTÁ, a Government estate; area not returned: land revenue, £310, 6s.

(10). KÁNKJOL in part, a Government estate; area not returned: land revenue, £107, 12s.

(11). KUMARPÁL; area not returned: 24 estates; land revenue, £99, 8s.

(12). KUNDAHIT KAREA; area, as given in the Bírbhúm Survey Report, 260,064 acres, or 406·35 square miles, of which 102,272 acres, or 159·80 square miles, were (1855) under cultivation, and 157,791 acres, or 246·55 square miles, were uncultivated and uncultivable waste. The Board of Revenue's Statistics do not show the area, number of estates, or land revenue.

(13). MADHUBAN; area not returned: 10 estates; land revenue, £55, 2s.

(14). MANIHÁRÍ; area not returned: 178 estates; land revenue, £1232, 14s.

(15). MANJHUA, a Government estate; area not returned: land revenue, £404, 10s.

(16). MAUAS; area not returned: 11 estates; land revenue, £82, 4s.

(17). PÁBBIÁ TÁLUK; area, as returned in the Bírbhúm Revenue Survey Report, 114,643 acres, or 179·13 square miles; of which 83,592 acres, or 130·61 square miles, were under cultivation, and 31,051 acres, or 48·52 square miles, were uncultivated and uncultivable waste. Details of area and land revenue are not given in the Board's Statistics. This is a small *táluk* lying to the south-east of Sárath Deoghar. The principal productions are rice, mustard and *surgujá*.

(18). PAER; a Government estate; area not returned: land revenue, £399, 6s.

(19). PATSANDA; area not returned: 80 estates; land revenue, £301.

(20). SÁRATH DEOGHAR; area, as returned in the Bírbhúm Revenue Survey Report, 713,167 acres, or 1114·32 square miles; of which 351,165 acres, or 548·69 square miles, were under cultivation, and 362,002 acres, or 565·63 square miles, were uncultivated and uncultivable waste. The Board's Statistics do not show in detail the area and land revenue.

(21). SULTÁNÁBÁD; area 187,475 acres, or 292·93 square miles: 56 estates, 85 villages: land revenue, £1502, 8s.

(22). SUMARPAL; area not returned: 52 estates; land revenue, £201, 4s.

(23). TELIÁGARHI, a Government estate; area not returned: land revenue, £331, 8s.

(24). TILIÁGARHI; area not returned: 11 estates; land revenue, £54, 16s.

Besides the foregoing, 8 other Fiscal Divisions not mentioned in the Board of Revenue's Statistics are returned by the Deputy Commissioner—namely, Bahádurpur, Belpátá, Hindwá, Goddá, Amlumátiá, Pasái, Muhammadábád, and Dari Mauleswar. All of these are mentioned in one or other of the Survey Reports; but as I have no means of discovering what proportion of each Fiscal Division is situated within the Santál Parganás, no detailed statistics are shown here.

MEDICAL ASPECTS OF THE DISTRICT; CLIMATE.—Owing to its position as an outlying tract of country between Bengal, Behar, and

the table-land of Chutiá Nágpur, the District of the Sant... partakes in some measure of the climatic peculiarities of each o... three areas. Thus, the alluvial strip of country on the east... District has the damp heat and moist soil characteristic of B... while the undulating and hilly portions of the entire District, ... Deoghar on the one side to Rájmahál on the other, are swept b... hot westerly winds of Behar, and resemble in their rapid drai... and dry sub-soil the lower plateau of Chutiá Nágpur. In ... undulating country the winter months are very cool and the rains ... oppressive; but the heat from the end of March to the middle ... June is severe, and the hot westerly winds are extremely disagreeable. On the subject of the hot winds, the Revenue Surveyor says:—"A spectator standing at mid-day during the hot weather in any of the *parganás* that lie to the eastward of the Rájmahál Hills, may distinctly observe the termination of the hot winds and the commencement of the humid atmosphere of Bengal. The hot wind is seen on a level with the highest peaks of the Rájmahál Hills, which rise to 2000 feet, and up whose western flank it has been driven from the plains of Monghyr and Bhágalpur; it is represented by a huge, yellowish-brown stratum of heated air, highly charged with minute particles of dust, and peculiarly electric. This bank or stratum extending to near the base of the Himálaya mountains, never descends again, but, lifted up and there retained by the damp atmosphere of Bengal, is lost or cooled in the upper regions of the air. The mark of separation between the heated, electric, and dust-charged atmosphere of Western and Central India and the damp air of Bengal is so defined and so nearly stationary during the day, that its height, limits, and rate of progression are all capable of measurement."

The Civil Surgeon merely returns the mean annual temperature of the year 1869 at 82·2°, and gives no detailed record of the varieties of temperature throughout the year. The following table, taken from Mr A. P. MacDonnell's Report on the Food-Grain Supply of Bengal and Behar, shows the average monthly rain-fall of the District, as deduced from observations taken at the three stations of Nayá Dumká, Deoghar, and Rájmahál:—

BLE SHOWING THE AVERAGE MONTHLY RAIN-FALL IN THE DISTRICT OF THE SANTÁL PARGANÁS.

ons.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
Dumká,	0·09	0·94	0·97	1·92	3·36	8·86	14·39	12·27	10·75	3·27	0·01	0·04	55·97
har, . .	0·18	0·90	0·81	1·03	2·28	6·92	12·51	9·65	8·90	5·97	...	0·02	49·17
nahal, .	...	0·44	0·62	0·91	1·55	8·14	10·56	7·94	14·12	3·48	0·40	0·04	48·20
Average,	0·13	0·76	0·80	0·99	2·40	7·97	12·49	9·95	11·26	4·24	0·21	0·03	51·11

Of the climate of the Rájmahál hills, Dr Buchanan-Hamilton says:—"The hills are nowhere of sufficient height to reduce the temperature of the air in any considerable degree; and the reflection of the sun's rays from their rocks, and the shelter from the winds that their forests afford, renders the part among the hills hotter than the plains, so that the mountaineers, when in the open country, complain much of cold, and the sepoys of the tribe are especially subject to rheumatism."

ENDEMIC DISEASES OF THE DISTRICT.—The prevailing endemic diseases of the Santál Parganás are intermittent and remittent fevers of the ordinary type, bowel complaints, ophthalmia, and skin diseases. Cases of hydrocele, scrotal tumour, elephantiasis, and leprosy are very common in the town of Deoghar. The jungle-clad hill tracts of Rájmahál are dangerously malarious during September and October, and are also most fatal to natives of the plains after the west winds begin to blow in March. So rapidly does this fever take effect, that thirty-four native subordinates died of it in March, in the first year when the Survey was at work in those hills; and some others who recovered suffered severely afterwards from enlargement of the spleen. There are no swamps in any part of the Santál Parganás except in the alluvial strip to the east, nor has the drainage been interfered with in any way likely to generate miasma. The extirpation of forest, which has gone on very rapidly of late years, is said to have perceptibly enhanced the healthiness of the District.

EPIDEMICS.—The two epidemic diseases which have broken out at

various times in the Santál Parganás are small-pox a
these have for the most part been confined to the
In 1865 epidemic small-pox occurred in Deoghar. The ca
outbreak is not known, but the disease was spread large
sequence of the practice of inoculation, and was still rag
time of the *Sivarátri* festival in February 1866. An extra
police was then posted in the town, in order to prevent the n
pilgrims from making a long stay and mixing with the resident
place. Eventually the progress of the disease was arrested by
sive vaccination, and by prohibiting inoculation. The mort
said to have been very great, but no precise returns of the n
of deaths have been preserved.

Three years afterwards, in the beginning of 1869, a serious
of epidemic cholera broke out, which is said to have been br
into the town of Deoghar by some pilgrims from the north-west.
disease spread from the town into the neighbouring country. Alt
no record of deaths was kept, the number of persons attac
estimated at 1500, of whom about one-half died. Patien
treated as far as possible in the dispensary at headquarte
native doctors were sent with supplies of cholera medicines in
rural parts of the District.

VACCINATION is reported to be steadily gaining ground in th
trict, although the people still have considerable faith in inocul
As in the Chutiá Nágpur Division, it has been observed th
aborigines are the most ready to accept the new pr . The
men of several villages in Rájmahál have applied o own ac
for the services of a Government vaccinator. Even ighl
hood of Deoghar, where Hindu prejudice is strong
has been made in introducing vaccination; the people
discovered, not only that the new remedy costs them
that their children suffer less from it than they did from

FAIRS AS CAUSES OF DISEASE.—Three great religious gs
are held at Deoghar during the year. The first, commencing with
the full moon of the month of September, and lasting for three days,
is attended by about 15,000 people. The second or *Sripanchami*
occurs in the month of February, and lasts for a week. The number of
persons ordinarily present at this fair is estimated to range between
8000 and 50,000. The third is the great festival of the *Sivarátri* in
March, when about 100,000 persons assemble in Deoghar. It is at
this time that epidemic cholera usually breaks out in the town, and

states that on most occasions the outbreaks are to the pilgrims. Minor fairs are held at Sirsá, Lálghar, and it they do not in any way act as centres for disseminating nd need not be mentioned in detail. Brass and bell-metal tone-ware, cloths of various kinds, raw cotton, and cocoons ilk, are the principal articles of commerce brought to the sale.

STATISTICS.—There are four selected areas, two urban and al, in the Santál Parganás, for the collection of vital statistics. ban area of Nayá Dumká contains a total population of , of whom 5659 are males and 5534 females; while that of hál contains 8090 persons, being 3843 males and 4247 females. gency employed to register deaths is not reported. The returns ecked, by observing the number of bodies brought to burial ds and places of cremation. In 1873, 690 deaths were reported he two urban areas, showing a death-rate of 35·78 per thousand population. The Sanitary Commissioner considers the regis- to have been good throughout. The larger of the two rural Barháit in the central valley of the Dáman-i-koh, contains náles and 5986 females, the total population being 12,159; e smaller area, Pákaur, a station on the Loop Line, has a total tion of 10,257 persons, or 5059 males and 5198 females. In 414 deaths were reported from the two rural areas, showing a rate of 18·16 per thousand. The Sanitary Commissioner s that the istration was defective, especially as regards female ns. F e combined urban and rural areas of the District de reported in 1873, showing a death-rate of 26·47 per

ONSERVANCY: TOWN SANITATION, ETC.—In a fore- of this Account, I have noticed that the town of Deo- only municipality in the Santál Parganás. During 1873, t f £142, 6s. 3d., or 81·03 per cent. of the total municipal revenue, was expended on improvements, of which £74, 14s. 7d., or 42·54 per cent., was devoted to conservancy, and £67, 11s. 8d., or 38·49 per cent., to opening up fresh roads.

CHARITABLE DISPENSARIES.—In 1872, there were four charitable dispensaries in the Santál Parganás—at Deoghar, Rájmahál, Goddá, and Dumká. The following brief account of each is condensed from the Report on the Charitable Dispensaries under the Government of

Bengal for 1872. A table showing the comparative ... relief given is printed at the end of the list.

(1) DEOGHAR DISPENSARY was established in 1864. N... prevailed during the year. A few cases of cholera occurre... ber. The death-rate continues (1872) high (23·3 against ... previous year). The Civil Surgeon states that this is ca... greater number of the patients admitted being pilgrims su... diarrhœa, dysentery, sloughing ulcers, &c. The financial ... of the dispensary is good. There is an investment of £... ing £10 per annum. During 1872, the sum of £56 ... collected as subscriptions and donations from private sour... total income of the institution in 1872 amounted to £168, ... the expenditure to £151, 2s., leaving a cash balance in ... £17, 16s. In-door patients, total cases treated, 120; r... or relieved, 72; died, 28, or 23·33 per cent. of the total ... average daily number of sick, 3·42. Out-door patients, total ... treated, 1530: the average daily attendance at the dispensar... 32·64.

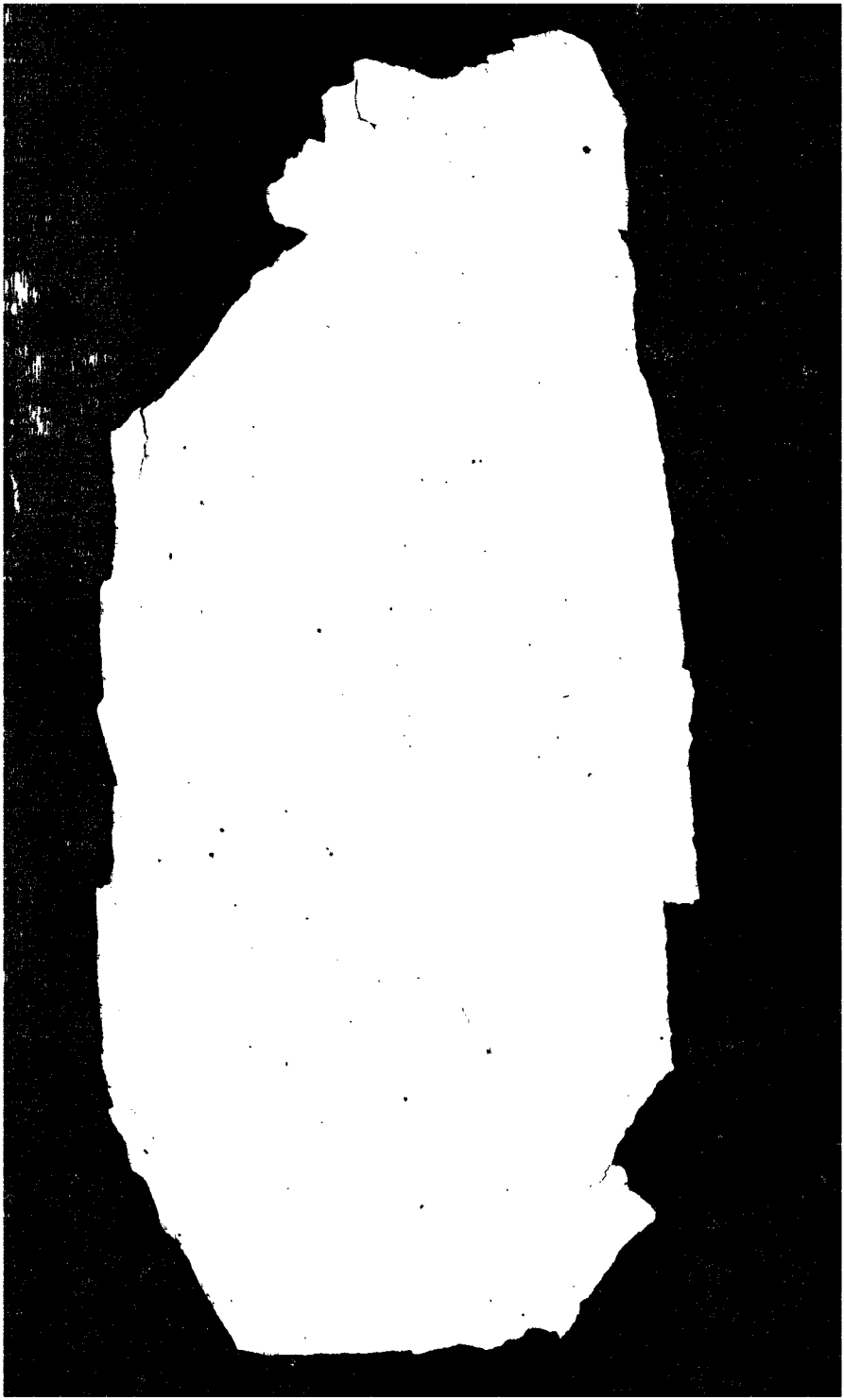
(2) The RÁJMAHÁL DISPENSARY, which was established ... 1865, has lately been removed to a new building, an old M... madan mosque, which has been given, rent-free, by the East ... Railway Company. It is well and conveniently situated ... accommodate 24 patients in three wards, and is well provided ... isolation-wards, outhouses, &c. The attendance has fallen off ... what, owing, it is said, to a healthy year. During ...72, the su... £25, 10s. was collected as subscriptions and private ...tions. ... total income of the year amounted to £43, 10s., and ...penc... to £87, 4s. In-door patients: total cases treated, ... or relieved, 99; died, 28, or 19·31 per cent. of the ... average daily number of sick, 7·11. The number of out-d... treated was 1199, the average daily attendance being 13...

(3) The DUMKÁ BRANCH DISPENSARY, which was estab... 1865, has been removed to the new dispensary build... five wards, and can accommodate about 24 patients. ... the sum of £125, 14s. was collected as subscripti... donations. The total income of the year amounte... and the expenditure to £95, 16s., leaving a cash b... £46. There is a sum of £100 invested. In-do... cases treated, 36; recovered or relieved, 32; da...

The number of out-door patients treated was 1257, daily attendance being 13·27.

GODDÁ BRANCH DISPENSARY was established in 1865. and commodious building is now (1872) being erected, 168, 6s. was expended during the year. The dispensary orted. During 1872, the sum of £155, 2s. was collected tions and private donations. The total income of the nted to £169, 16s., and the expenditure to £229, 8s. tients: total cases treated, 43; recovered or relieved, 5, or 11·62 per cent. of the total cases; daily average sick, 3·00. The number of out-door patients treated he average daily attendance being 11·60.

	Date of Estab.	Total treated.	Cured or relieved	Not improved.	Died.	Ratio per cent. of deaths to treated.	Daily average number of sick during the year.	Total treated.	Average daily attendance	Operations. Capital or more important.	Operations. Minor.	Income. Received from Government.	Income. Received from local and other sources.	Income. Total Income.	Paid by Govern. On account of forms and medicines.	Paid by Govern. On account of Establishment.	Paid by Govern.
												£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£
Dis- ary,	1864	120	72	15	28	23·33	3·42	1530	32·64	3	78	112 0 0	56 18 0	168 18 0	33 10 0	78 10 0	112
ahál Dis- ensary,	1865	145	99	12	28	19·31	7·11	1199	13·63	6	16	18 0 0	25 10 0	43 10 0	18 0 0	...	
(3.) Dumká Branch Dispensary,	1865	36	32	3	...	...	1·40	1257	13·27	2	81	16 2 0	125 14 0	141 16 0	5 1[illegible]	[illegible]10	
(4.) Goddá Branch Dispensary,	1865	43	26	10	5	11·62	3·00	676	11·60	1	26	14 14 0	155 2 0	169 16 0			
Total,	,,	344	229	40	61	17·73	...	4662	...	12	201	160 16 0					



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